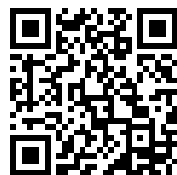

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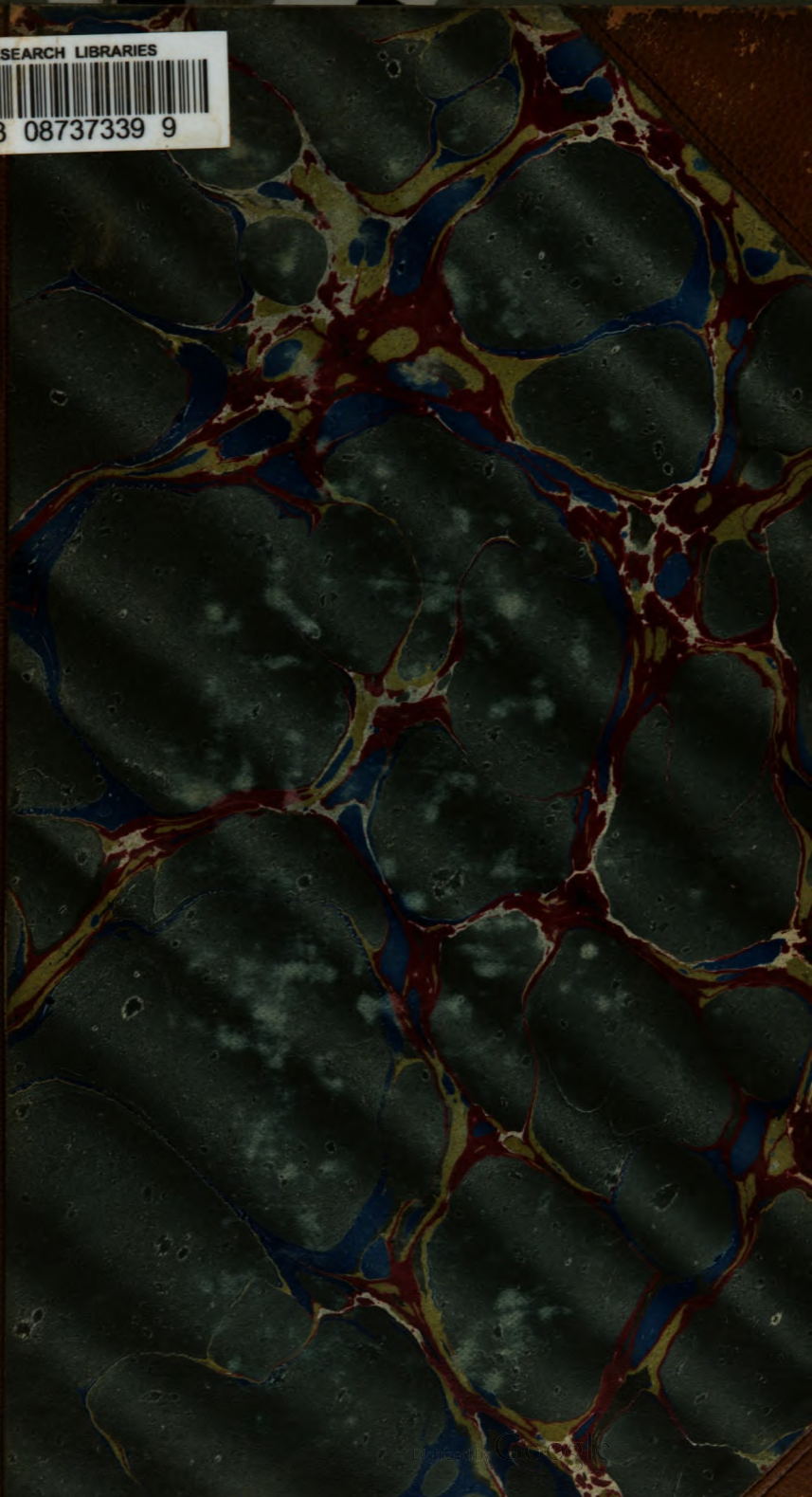
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CHRIST, AS PROPHET, PRIEST, AND KING:

BEING A VINDICATION OF

THE CHURCH OF ENGLAND FROM

THEOLOGICAL NOVELTIES,

IN

EIGHT LECTURES

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

AT CANON BAMPTON'S LECTURE,

IN THE YEAR MDCCCXLII.

BY

JAMES GARBETT, M. A. *archdeacon of Exeter.*

RECTOR OF CLAYTON, SUSSEX, AND PROFESSOR OF POETRY
IN THE UNIVERSITY OF OXFORD.

VOL. I.

OXFORD:

PRINTED BY T. COMBE, PRINTER TO THE UNIVERSITY,
FOR THE AUTHOR.

SOLD BY HATCHARD AND SON, LONDON.

MDCCCXLII.

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TO
A S H U R S T T U R N E R,
LORD BISHOP OF CHICHESTER,
AS A
MARK OF PROFOUND RESPECT FOR HIS CHARACTER,
VENERATION FOR HIS OFFICE, .
AND GRATITUDE FOR BENEFITS NOT TO BE FORGOTTEN,
THE FOLLOWING LECTURES
ARE INSCRIBED,
BY HIS FAITHFUL AND OBLIGED SERVANT
THE AUTHOR.

EXTRACT
FROM
THE LAST WILL AND TESTAMENT
OF THE
REV. JOHN BAMPTON,
CANON OF SALISBURY.

— “ I give and bequeath my Lands and Estates to
“ the Chancellor, Masters, and Scholars of the University
“ of Oxford for ever, to have and to hold all and sin-
“ gular the said Lands or Estates upon trust, and to the
“ intents and purposes hereinafter mentioned ; that is to
“ say, I will and appoint that the Vice-Chancellor of the
“ University of Oxford for the time being shall take and
“ receive all the rents, issues, and profits thereof, and
“ (after all taxes, reparations, and necessary deductions
“ made) that he pay all the remainder to the endowment
“ of eight Divinity Lecture Sermons, to be established for
“ ever in the said University, and to be performed in the
“ manner following :

“ I direct and appoint, that, upon the first Tuesday in
“ Easter Term, a Lecturer be yearly chosen by the Heads
“ of Colleges only, and by no others, in the room adjoining
“ to the Printing-House, between the hours of ten in
“ the morning and two in the afternoon, to preach eight
“ Divinity Lecture Sermons, the year following, at St.
“ Mary's in Oxford, between the commencement of the
“ last month in Lent Term, and the end of the third week
“ in Act Term.

“ Also I direct and appoint, that the eight Divinity
 “ Lecture Sermons shall be preached upon either of the
 “ following Subjects—to confirm and establish the Christian
 “ Faith, and to confute all heretics and schismatics—upon
 “ the divine authority of the holy Scriptures—upon the
 “ authority of the writings of the primitive Fathers, as to
 “ the faith and practice of the primitive Church—upon the
 “ Divinity of our Lord and Saviour Jesus Christ—upon the
 “ Divinity of the Holy Ghost—upon the Articles of the
 “ Christian Faith, as comprehended in the Apostles’ and
 “ Nicene Creeds.

“ Also I direct, that thirty copies of the eight Divinity
 “ Lecture Sermons shall be always printed, within two
 “ months after they are preached, and one copy shall be
 “ given to the Chancellor of the University, and one copy
 “ to the Head of every College, and one copy to the Mayor
 “ of the city of Oxford, and one copy to be put into the
 “ Bodleian Library; and the expense of printing them shall
 “ be paid out of the revenue of the Land or Estates given
 “ for establishing the Divinity Lecture Sermons; and the
 “ Preacher shall not be paid, nor be entitled to the revenue,
 “ before they are printed.

“ Also I direct and appoint, that no person shall be
 “ qualified to preach the Divinity Lecture Sermons, unless
 “ he hath taken the degree of Master of Arts at least, in
 “ one of the two Universities of Oxford or Cambridge;
 “ and that the same person shall never preach the Divinity
 “ Lecture Sermons twice.”

ADVERTISEMENT.

THE following Discourses probably contain nothing new—The simple doctrine of the Church of England is all they profess—if they have any recommendation, it is that they are the result of independent investigation, and have been influenced by no party predilections. Some of the questions of which they treat are now argumentatively exhausted—and if the most stringent proofs could have finished the controversy on justification, and the true rule of faith, the works of Bp. M'Ilvaine and Mr. Faber on the first, and Mr. Goode on the latter, leave nothing to desire. On the theory of the Church of Christ, all should consult the work of Mr. Maurice, the most philosophical writer of the day—and on this subject there are noble things in Mr. Sewell's writings—as well as in those of the Tractarian divines. It only remains to say, that the necessity of a *positive* statement, before any refutations of error could be attempted, has rendered the introductory remarks indispensable. The Lectures themselves were preached as they now appear.

P R E F A C E.

I. **I**T is impossible for any candid observer to deny, that there is much in the actual condition of the Church of England to inspire the gravest apprehensions for the future. The form into which her practical teaching may consolidate itself, when these agitations shall have passed away, and the relations to the commonwealth in which they may leave her, are alike uncertain.

Without doubt it is an error to suppose that the contest of opinions is over. There may now and then be a lull, but nothing can recall the elements of dissension which have been thrown into the midst of us, and which, for good or evil, are stirring men's souls to the bottom. They must run their course—they must prevail, or be tempered, or be altogether subdued. The first would be ruinous, and the last is impossible. You cannot destroy living truths; and some such there are here, in the midst of dangerous errors. And though the wisdom of our rulers, with

the blessing of God upon them, may prevent that disruption which has become any thing but imaginary, no man can safely indulge too sanguine a hope. Meanwhile it is necessary to look the danger in the face, and provide, if it be possible, the remedies best calculated to avert it. The task requires both moderation and firmness—not that moderation, however, which halts between two opinions, or hesitates to throw its whole weight on that side of the question which holds fast the *distinctive* principles of the reformed Church of England—nor that firmness which despises conciliation, broadens existing differences, and refuses to recognise great truths, because they are urged by adversaries.

One thing is certain—no candid mind ought to doubt the purity of purpose, and the personal holiness, which are to be found on both sides in this great controversy; but it is equally certain, that, whether it be granted or not, it is irrelevant to the argument. No one questions the profound faith of Pascal, or the seraphic piety of Fenelon—but are we therefore to choose Pascal as the interpreter of the gospel, or Fenelon as the exemplar of the Christian life?

Reverencing, however, the piety of the leaders of this movement, as much as I admire their abilities, I do not agree with those who account it irreconcilable with honesty of principle, that they should by choice remain within the pale of the Church, from whose doctrinal type they have so widely

departed. Their avowed purpose, indeed, is one which men will admire or not, as they love or reject the *Protestantism* of our Church—but at all events, it is a grand one, the grandest of modern times—it is to restore the national Church to that Catholic Christianity and apostolic system, from which, in their opinion, it has fatally swerved—though it still retains elementary principles, by the *expansion* of which its Catholicity may be recovered. Clinging, therefore, as they do, with a profound affection, to *this side* of the Church's teaching—a side, the existence of which is unquestionable—till they are unconscious of any other; abhorring schism, and aiming at no less than the regeneration of the Church of England, and, through her, the spiritual reunion of the East and West,—no man has a right to trespass on their exercise of individual choice and feeling, when so much is at stake, and objects in their view so precious would be perilled by a change of position. If the Church herself, with a noble moderation, permits it, surely they are free to remain within her.

But, since it is unquestionable that *this religious revolution is the object* of their teaching and indefatigable exertions, it appears to me to be a great error to consider their theological opinions as other than a whole. We not only deceive ourselves and others, by regarding them in detached portions, but we do injustice to the able and learned men who have propounded them. No adequate conception can be formed of the masterly intellect which has consolidated them into one gigantic Church-system,

if they be examined from the standing-point of the Church of England, instead of from that so-called Catholicism from which they themselves regard them. In the one case there are, on all sides, discrepancies and anomalies impossible to reconcile by any ingenuity with our existing system — in the other all is consistent, the work of a most luminous intellect, and every part coheres with every other, in a dependence alike of logical deduction and moral analogy.

The professed character of this teaching is not the Christianity of the first and second centuries, *as we find it recorded*; but that of the fourth century, a period of demonstrable degeneracy, and hitherto accounted the precursor of the papal idolatries, but which is now assumed as the true epoch for the development of the apostolic system. But even the theology of *that* period, corrupt as it is, is not contemplated on its own principles—in some points, such as the popular use of scripture, and the *necessity* of sacerdotal absolution, it is regarded with the eyes of Rome; and, not only are the *preferences* of the system in that direction, if opportunity should offer for their unobstructed exhibition, but its logical development is Tridentine Romanism.

When a system, therefore, is offered to us so *scientifically* constructed, the only mode to grapple with it is to attack its first principles; for, while we avowedly or tacitly admit any of them, it is useless to complain of consequential abuses; and a real self-contradiction to reprobate errors, to which,

though not yet established among us, the sagacious heads which framed, and the eager hearts that have embraced it, undeniably point as the *necessary* result. If we surrender the sole authority of scripture as the canon of truth, and justification by faith only as the true exponent of the *mode of salvation*, all that makes the Church of England what she is, is lost; it may be a matter of time, or a matter of convenience—of personal feeling, or a greater or less power of logical deduction,—but the argumentative defence of her reformed doctrine is rendered impossible—you are brought at once to the system of the fourth century, and, by inevitable progression, to the Christianity of Trent.

But, even if we surrender these points, wholly or in part, is there real danger of any considerable portion of the Church openly seceding to Rome?—Certainly not, at present; for if Rome be transferred into the midst of us, why should we trouble ourselves to go to Rome?—but, in fact, our national and ecclesiastical predilections are not sufficiently overcome—a real repugnance and conscientious opposition to Romanist abuses, the sound-headedness and sound-heartedness of the English people, and the practical position and interests of ministers of the Church of England, all make such an apprehension, at the present moment, imaginary. It is a chimera, and nothing less.

The true danger to the Church lies in the gradual introduction of new elements into her teaching, which shall obliterate her distinctive and Protestant

and can but be done by a gradual process and by a long time

character—and the *instant* adoption of extreme doctrines of ecclesiastical power and privilege, indefensible on the principles of a scriptural Church, which must endanger her as a national establishment. A Laud, at this moment, would ruin us—and, *in principle*, we have many Lauds among us.

And if the period should ever come that her ministry, as a body, should substitute the Church for Christ, tradition for scripture, and justification by inherent holiness for justification by faith only,—it would be a blow, from which, in these tempestuous times, she could not recover. The fact is, that there are certain modes of thought which are thoroughly incorporated with the mind of the English people—the unscriptural superstition of a religion of rites and ceremonies, whether you call it Romanism or ancient Christianity—the entire sufficiency of the Bible to teach all necessary truth—the competency of the laity to understand, for themselves, the scriptures which God has given to all,—these and other kindred principles are irremovable: we might as well attempt to roll back the ocean, as to oppose them.

So long as the Church of England, therefore, shall combine her other *characteristic* truths with these as the basis of them, she will, with a zealous ministry, overcome opposition, and baffle or conciliate dissent; but if she throws these master truths into the hands of nonconformists, they will infallibly prevail. The Church, in that case, would fall, to make way for the temporary triumph of Romanism,

with which, on the dissolution of the establishment, the new system would inevitably combine.

I do not mean, of course, that the abjuration of Protestantism, and the adoption, in its stead, of a Roman Catholic character, will not succeed, at present, in consolidating a powerful party—it will and must do so, both among the ministers of the Church, with all whose natural prejudices in favour of their own order it perfectly coalesces, the acute intellects which its dialectics exercise, and the many refined and meditative minds of this age of literature whose taste and imagination it dazzles. But *these are not the nation*. With the strong practical intelligence of the middle classes, the inveterate gospel instinct of the lower, and with the independent minds of all orders, it is impossible that it should make its way.

And in this respect, in delaying the period when the system in question shall have a fair field open to it, I cannot but express the opinion that the control of the state has been the safety of the Church; and, though I am aware that the avowal may be an unpopular one with many whom I greatly respect, I think it is so still. Twice during the last thirty or forty years, any such convocation as should truly have represented the sentiments of the Church, would have rent it asunder—first, the evangelical clergy would have suffered a signal condemnation, and a year ago the Tractarian divines would have been visited with a similar fate. Nor, constituted as it is, could those sacrifices ever have been made, to which, however grievous, the Church owes her

escape from those civil tempests, the unquiet swell of which we are still experiencing.

It may be difficult to say how soon we shall be ripe for a fuller liberty of action; but, at present, it would be a liberty, too probably, to be used for self-destruction—and never let it be forgotten, that, though it is easy to talk of a Church in bondage, and to excite vague wishes for change by rhetorical exaggeration, yet, that, if we are minded to look to practical duties, an almost boundless field of safe spiritual exertion is open to us.

At all events, may God reconcile us one to another, and heal our crying dissensions, before this wholesome check is removed! No man can foresee the consequences of such an irrevocable step, either to the nation or to the Church.

Our spiritual independence of the state, indeed, is an indefeasible right of the Church, if she chooses to insist upon it. I mean in no way to contravene that essential principle, but otherwise; but, in spite of some painful anomalies in her position, an enlarged view of her real interests commands her to abstain.

II. But, while I am profoundly impressed with the extent of the dangers to which we are exposed by this theology, I am equally assured, the more I reflect upon it, that there is only one effectual way to resist it, if we wish to fight the battle on the principles of the Church of England; and I believe that there is a decided majority in the Church, both laic and clerical, who are resolved to abide by them, as they are, neither more nor less,—though it be an

unobtrusive body, and sometimes apparently lost in the contest of extremes. But then, if the ground which we select for our defence be the doctrines of the Church of England, as defined in her authoritative formularies, we must be prepared for all the consequences of such a position. We have no right to quote her, on certain points which we account fundamental, and then refuse to admit her voice on other subjects upon which she has spoken with the same distinctness and authority.

My own conviction upon the vital points of justification and the canon of faith, after the most attentive, and, as far as may be, dispassionate investigation, is this: that the evidence of her teaching, as generally received, is not only sufficient *to cover* those principles of the Reformation which are known by the name of evangelical, but is perfectly irresistible to every candid mind—inexpugnable on any received principles of evidence and of argumentation.

They stand out in front of all her system, as they do in the gospel itself—marked, like the grandest works of nature, by a divine and commanding simplicity. *They are the regulating principles to which every thing else must be subordinated—by them, what is obscure must be cleared up, apparent anomalies reconciled, and our reverence for antiquity controlled.* But then, if the Articles upon these points are to be successfully claimed as authority, we must be perfectly willing to receive the Prayer-Book, thus limited by them, as the Church's practical teaching.

We must be prepared, ourselves to practise, and to inculcate upon our flocks, the duties of the Christian life, and our gradual growth in holiness under the ordained means of grace, as she has unfolded them to us in those divine formularies.

We must not only receive the eucharist, as a true participation of Christ, and the main sustentation of the spiritual life, but baptism, as, *in a real sense, regeneration*, even to infants. We must not allow ourselves, by that astuteness of reasoning which we refuse to admit in our opponents, to pervert her doctrine from its simple meaning, nor shrink from the decisive words in which she expresses it; we have no tenable ground, if we abandon here the doctrine of the Church universal.

Whilst we do not condemn other Churches differently constituted from our own—whilst we do not confound circumstantialia with essentials, and whilst we act and speak with the most cautious charity even in regard to those who have deliberately separated from her communion, we must accept and value the episcopal constitution of our own Church, as an ordinance of the apostles, and a treasure divinely secured to *us*—and reverence that gift of the Holy Ghost, which follows the laying on of hands in them who rightly receive it.

We must admit the desirableness of a godly discipline; and, though we are not bound down to the specific forms, or *all* the specific opinions, of the primitive ages on this important subject, yet we cannot refuse our assent to those *general* principles

upon which they acted, and which are clearly asserted by the Church of England.

We must likewise accept the ministerial absolution, in its important uses in comforting the broken-hearted, and assuring the dying yet fearful saint, as a real and valuable power conferred by Christ himself.

Finally—it is a vain effort, which will always recoil on those who make it, to shake off our relation to the past—to break the continuity of the Church Catholic, and to stand forth in mere individualities, without organic connection, or a visible polity.

The witness of the primitive ages to the interpretation of scripture, we must accept with the thankfulness due to it; and we must look with a kindly and respectful eye on that long line of illustrious saints who succeed them—rather regarding the Catholic faith which unites us, than the speculative opinions, or practical errors, which divide us; and *giving more weight to things than to temporary modes of expressing them.*

We must be tolerant of variety of judgment, and not confound private opinion with gospel-truth—nor look with contempt even on that extreme veneration for antiquity, which is the characteristic of many noble minds, the loss of which the Church would profoundly deplore.

We must not be too ready to charge with formalism or hypocrisy that scheme of holy living, which, though uncongenial to our own habits, and

not *imperative* upon any Christian, has yet been reverentially esteemed and acted upon by saintly men in all ages.

We must not too hastily conclude, that such practices of the Church as have fallen, we know not how, into desuetude, are therefore not grounded on permanent principles, or other than portions of a system whose full power cannot be tested, save by a consistent observance of the whole.

If we are not prepared for this, we are not in a condition to defend the great doctrines of the gospel, on the principles of the Church of England—we must inevitably fail in the attempt. They who swerve from the Church in one direction, *though it be in points merely circumstantial*, cannot *prove to the world* that their opponents have no right to swerve in another.

Finally.—It is our interest as well as duty to keep the formularies of the Church as they are—not to narrow into partial theories their scriptural breadth—not to limit that true Catholicity whereby she unites with truth, wherever it is to be found; and by virtue of which she has nursed under the shadow of the same faith, Latimer and Ridley, Hall and Laud, Taylor and Andrewes, Ken and Tillotson—by which she holds communion with the heroic spirit of Luther, and the gentle pietism of Fenelon—and passes a reluctant condemnation on the Baxters and the Henrys. Certain it is, that *any considerable change* in her actual formularies will seriously endanger her—any abandonment of her rever-

ence for antiquity, on one hand, or of the simple gospel-truth of the Reformation on the other, *will divide her for ever*. Our first wish should be—that both elements may be safely attempered in their natural harmony; and the next—that no civil convulsion or doctrinal schism may arise, which shall bring the two elements, unmixed, and in irreconcilable repugnancy, into a fatal collision. At the same time I must avow my full conviction, that, on whichever side, in such a separation, shall remain the *sole authority of scripture and justification by faith only*, there will be found, not only the popular influence, and the indefatigable energy, but the truth of the gospel, the salvation of souls, the presence of the Saviour, and the blessing of God.

CONTENTS.

PRELIMINARY REMARKS TO LECT. I.

I. The Gospel a revelation of God's nature and attributes to man; its wide relations and ultimate effects on other beings. The God-Man the great mystery of the dispensation and its corner-stone.

II. Man's wants—his alienation from God—his desert of punishment—a reconciler necessary—not only a deliverer from punishment, but a renewer of the corrupt nature—Christ as Prophet, Priest, and King.

III. Christ's offices to be considered in combination—union with him the life of the soul.

IV. His saints formed into a visible and organized society.

LECTURE I.

THE CHURCH AND THE COMMISSION.

MATTHEW XXVIII. 19, 20.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

I. The commission to the Apostles considered—in its conditions—and perpetuity—the inherency of the Church in Christ, the cause and condition of its greatness and blessedness.

II. 1. Two theories—the one transferring the attributes of Christ to men as his vicegerents within the Church—another with a mere ministration of men, leaving the actual exercise of the church offices to the Redeemer Himself, united to the soul of the believer through faith—2. The position of the Church of England, and present dangers.

III. Practical remarks on the corruption and true nature of the Church Catholic—and our relation to primitive antiquity.

PRELIMINARY REMARKS TO LECT. II.

I. The *internal* reconciliation, effected by the *application* of the atonement to the soul, and the *moral discord*, which, in the natural state of man, requires a Mediator.

II. The scheme of redemption by a Sacrifice, how far reconcilable with the natural principles and auguries of the human mind.

III. The principles of mediation, as developed in the Mosaic law, and its relation to the true Priest and Sacrifice—as explained in the Epistle to the Hebrews.

IV. The action of the divine Priesthood. 1. A *true human* sympathy and communication of the manhood. 2. A true mediation in time. 3. Objections to it answered. 4. Its effects carried out by the Godhead.

V. How far the intercessorial office is communicated to the Church.

LECTURE II.

CHRIST AS HIGH PRIEST AND SACRIFICE.

TITUS I. 5.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city.

I. No Priesthood in the Christian Church—1. From its abrogation in the Jewish law without any re-enactment in the Gospel—and from the reason of the thing in the higher dispensation—2. From its contrariety to the tone of the Apostolic writings—the absence of mysteries, and all other sacerdotal elements—3. St. Paul's *pastoral* directions—alike to ministers and flock—4. The removal of *the name* from the Church—and its incongruity with the Supreme Priesthood of Christ.

II. The gradual corruption of the Church—hand-in-hand with false views of the ministry.

III. The Reformation.

PRELIMINARY REMARKS TO LECT. III.

I. Sacrifices and Priesthood inseparable—the one great sacrifice implied in every Christian act—represented in baptism as well as in the eucharist.—Both sacraments only *generally* necessary—the sacrament of Baptism.

II. The Lord's Supper considered as a feast upon a sacrifice—the duty of a rigorous investigation of its nature.—The doctrine of transubstantiation in its relation to the sacrifice.

III. The commemorative character of the eucharist—and the doctrine of the fathers upon it.

LECTURE III.

CHRIST AS HIGH PRIEST AND SACRIFICE.

MATTHEW XXVI. 26.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body.

I. State of the sacramental question at the period of the Reformation.—The commemorative character of the rite strongly marked by the Church of England—being the commemoration of a sacrifice.

II. The theory of material sacrifice advocated by Mede—the practice of the ancient church on this point—why not adopted by the Church of England—the Christian system not favourable to symbolism.

III. The elements after consecration and the unscriptural representation of their sacrificial efficacy.

IV. The true nature of the sacrifice which is presented to Almighty God in the eucharist.

V. The real presence of Christ in the blessed eucharist—any corporeal presence inadmissible—important consequence which would follow a contradiction to God's natural laws in the sacraments—decided declaration of the Church of England against a corporeal presence.

VI. The true mysteries which are inseparable from the sacrament of the Lord's supper.

PRELIMINARY REMARKS TO LECT. IV.

I. Justification by faith fundamental to the Gospel. Considered, 1. In the Pharisee and Publican. 2. In St. Paul, and illustrated by the examples of Abraham and David. 3. By the necessary relation between the Creator and his creatures—a proper merit impossible.

II. 1. All parties agreed in the meritorious cause of justification—the Reformed Churches and Rome at variance on the *Causa formalis*.

2. The doctrine of Rome and its results on the Priesthood of Christ—and the spiritual condition of man.

3. The *positive* doctrine of the Reformation—and *how* faith justifies—and how not.

LECTURE IV.

JUSTIFICATION BY FAITH.

ROMANS V. 1.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

I. 1. Justification by faith of all doctrines the most ancient—opposed to carnal reason. 2. The effects, entirely revolutionary of the existing system, produced by its announcement at the Reformation.

II. 1. It has always been the vital point in all controversies with Rome. 2. So felt at Trent. 3. So felt by the English reformers, and fortified with every imaginable precaution in the Homilies and Articles—danger to the Church in dissenting from their literal interpretation.

III. Reply to the objection that it is opposed to Christian holiness.

IV. 1. Doctrine of the Church of England on the sinfulness remaining even in the most advanced Christians. 2. Consideration of the theory of justification by an inherent righteousness, not as a quality—inherent righteousness the essence of Romanism.

ERRATA.

Page 77, note, for "Dissert. 22," read "Dissert. 23."

Page 254, note, for "xi," read "xl," and in the same note, for "in the second," read "in the third."

PRELIMINARY REMARKS

TO

LECTURE I.

“THE MYSTERY OF GODLINESS—GOD MANIFEST IN THE FLESH.”

B

I. The Gospel a revelation of God's nature and attributes to man; its wide relations and ultimate effects on other beings. The God-Man the great mystery of the dispensation and its corner-stone.

II. Man's wants—his alienation from God—his desert of punishment—a reconciler necessary—not only a deliverer from punishment, but a renewer of the corrupt nature—Christ as Prophet, Priest, and King.

III. Christ's offices to be considered in combination—union with Him the life of the soul.

IV. His saints formed into a visible and organized society.

PRELIMINARY REMARKS

TO

LECTURE I.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”
1 TIM. iii. 16.

I. **W**E cannot adore too much the revelation of ^{God reveal-} the divine scheme of redemption through ^{ed in the} gospel.
Christ Jesus. It is not only *beyond all comparison* the most important epoch in the annals of that fallen race to whose wants it was immediately adjusted, and for whom the Lamb of Atonement had been slain from all eternity, but, as it would seem, the most stupendous event in the history of the universe. Neither is it an *isolated* act of power and wisdom, nor barren of *pervasive* influences, stretching alike beyond the circumscription of time and locality; but is so framed as to exercise a permanent power over all the intelligent subjects

of the divine government, and is comprehensive, in its ultimate results, of the *interests of them all*. Its developement, however, has not only been *accompanied by* such *marks* of the Godhead as cannot fail to *accompany* and, so to say, *appropriate* by an intelligible signature all that issues from thence; but the vastness of its moral effects *depends upon this very circumstance*, and stands in indissoluble connection with it. Its energies are exactly proportioned to that *manifestation* of the attributes and nature of the Eternal, of which it is the vehicle, and which its Author has made to correspond to the greatness of His purpose.

Nor is this any thing more than we might have expected from the relations between the great Creator and the work of His hands, to whom somewhat of His own image has been communicated, and the necessary action of all true knowledge of the one upon the happiness of the other. Such a manifestation must indeed be in a great degree *relative*, suited to the comprehension of beings essentially limited, and who, at the best, rather *divine* than grasp the Infinite, the outside and fringes alone of which they touch—but still, as far as it goes, it is a *real declaration* and manifestation *to them* of that nature. We cannot, however, penetrate at all into *the mode* of existence by which He, who is “the first and the last,” the unoriginated and all-pervading Intelligence, subsists within His adorable essence—no, nor any created beings whatsoever, however capacious in faculties or glorious in

Yet relatively to our faculties only.

station they may be. The tri-unity is enfolded in clouds and thick darkness, an inscrutable abyss! The soul of man too can have nothing in its interior constitution really *similar* to the divine, though there be, here and there, some faint reflections of Him who formed it by the breath of His mouth—perhaps even nothing about us which ought to be called *proportional or analogous* to that mysterious existence.

In spite of the practice of great divines and holy fathers, therefore, there is something greatly to be deprecated in the use of such supposed analogies without the most cautious limitation, and beyond that necessity of *illustration* which forces us to use that, polemically and in reply to objections, which has no worth in really explaining the mystery which we wish to guard. There must be something like profaneness in speculating, however cautiously, on subjects so transcendent; a something dangerous to the purity and simplicity of faith in all such attempts. For we may be desecrating and dishonouring what we wish to hold up to reverence, and we may seem to bring down the secrets of the Godhead to the *intelligible* and *experimental* when we only desire the removal of a difficulty which seems to us unreasonable; and even in the holiest hands, and the management of the profoundest and most reverential intellect, it is difficult to avoid it. Far better, on the whole, to leave it and take it as scripture, even the divine wisdom, has left it, neither more nor less. We worship the *Trinity in Unity*,

and adore the *Unity in Trinity*, and, with the Church from the beginning, we inquire no further, while we enjoy the redemption which has issued from it, and feel the blessed fruits of this manifestation.

Neither do we know at *what point in the Infinite of past time* this eternal and triune God, "in whom we live, and move, and have our being," and who is presupposed in the simplest gospel act, issued beyond himself by that *προβόλη ἐνεργείων*, of which the Platonizing fathers speak, and made an actual and outward revealment of Himself, by the creation of subordinate intelligences, not only by a physical necessity obedient to His will, but fitted *morally* to receive His image, and *intellectually* to contemplate His perfections. Apart from all reasoning on the subject, scripture seems decisively to inform us, as a matter of fact, that such beings existed before the creation of man; and to them not only must bliss have been communicated throughout all their hierarchies, but, as a condition of happiness and a fundamental law of intelligence, the *nature and attributes of the great Creator*, must, in some considerable measure and degree, have been revealed.

The knowledge of the Godhead enjoyed by angels, enlarged by the gospel.

But whatever the extent of that communication may have been, in point of knowledge; or however overflowing that love which clothed with glory and penetrated with an inward bliss those angelic and arch-angelic natures which ministered round the throne; there is nothing to lead us to suppose that it was such as is now through the gospel possessed by the heavenly hosts.

For scripture, where it does not positively inform, or directly assert, yet admits us every now and then within the veil, and by a glance here and a glimpse there, introduces us to the transactions of the vast spiritual world, on the confines of which we are placed; and it justifies us in supposing, that *that knowledge* was not comparable, in point of *moral discovery*, to the later revelation of which we are the subjects and partakers. No such *perfect and entire manifestation* of the *moral* attributes of God, at any rate, has ever yet been made, *in their harmony and combination* as in the scripture scheme—albeit the angels may have adored the Tri-unity, yet the mercy and justice of the Divine Being, in their present breadth of unfolded glory, they never could have conceived but for the gospel revelation.

This is the “mystery of godliness,” that marvel^{1 Tim. iii. 16.} of the divine love and wisdom into which the angels desire to look, and which shall not only be *the song of joy* for Christ’s redeemed, but the object of their meditation and exhaustless contemplation to all eternity—and this great and glorious plan, thus extending, in its design and its effects, into the two eternities, has been acted in time and among us, by the *ineffable union of God with man*.^{1 Peter i. 12.}

This is *the centre mystery* round which all the rest is arranged, to which every thing else is subjected in *actual subordination*, and which communicates life and saving efficacy to that, which without it, would be beggarly elements; and a meaning and intelligence to what, in its absence, would be

The God-man the centre of the Gospel.

incomprehensible and even contradictory ; it is the mighty fact in short which underlies and interpenetrates all the scripture system, " God manifest in the flesh—Immanuel, God with us." A mystery, I call it, because to us in its mode incomprehensible, but a *mystery revealed* to all as a fact ; proclaimed from heaven, and from the house-top, and to all the ends of the world, by the trumpet of the gospel, till not an ear should be a stranger to the tidings which God has sent for the consolation
 Luke ii. 14. and redemption of his people—"Glory to God in the highest—on earth peace—good will towards
 2 Cor. v. 19. men." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

And this manifestation of the adorable Jehovah has this characteristic and perfection of nature in it, that it is not a mere declaration of His will, or a sending forth, by way of outward action, of the energies of his goodness, and power, and wisdom ; but an *actual setting* before us of the Godhead, an appearance of *His very self*. No ; not in trope or figure, nor in mere communicated and secondary holiness and purity, such as witness to a something of heavenly and Godlike, even in *them* who are the receptacles of His grace, have mankind seen Him
 The Father beheld in the Son. *now*, as they did of old ; but *personally*, acting, speaking, suffering, going in and out among them, seen with their eyes, heard with their ears, handled by their hands, *the Incarnate Word of Life!*
 John xiv. 9. "Have I been so long time with you, and hast

thou not known me, Philip? he that hath seen me hath seen the Father; and *how sayest thou then, Shew us the Father?*” It was wonderful to Philip, and is so to us, who behold by faith that which *he* beheld by sight—and yet so it is. In Christ Jesus dwelt “all the fulness of the Godhead bodily,” yea, Coloss. ii. 9. light of light, very God of very God in spite of the frail flesh in which he tabernacled. Nay, *by* this very flesh which He had assumed, He accomplished His purpose towards us, because it shewed forth the Godhead in a combination which rendered Him cognizable to the mind, and daily senses, by a union ineffable, indeed, and incomprehensible in its mode, but yet admirably adapted, by this limitation of the Infinite, and visibility of the Invisible, to admit His creatures to an acquaintance and familiarity with Him, and exhibit in living action His heart and purposes of infinite graciousness towards them. They were neither overwhelmed by His power nor dazzled by His glory, and the outward accessories of the divine majesty; He would have drawn, and He draws them still, by “the cords of a man;” nay, He Hosea xi. 4. wins them by the gentleness of that *divine humanity* every word and act of which was consecrated by the indwelling of that *holiness, and purity, and love, and wisdom*, of which His justice is only the guard, and His omnipotent power the *effectuator and the minister*.

A scheme it is, as far as we can comprehend it, wonderful in *all* respects in its bearings upon man, but perhaps for nothing more than this—the with-

Conditions
by which
God has li-
mited His
power in
the gospel.

drawal from the whole practical operation of the scheme, of that *straightforward and direct action* of omnipotence which is exhibited always in the physical, and sometimes in the moral world; but which is laid aside, or at all events *suspended* in its operations, till the fulness of time shall come which will terminate the *οἰκονομία* of human redemption by the consummation of its purpose, remove the impediments to its exercise, and restore it to its natural action. For instance, all the remedial powers, and resources of restorative wisdom developed so richly in the Christian system, do not operate *simply and directly* upon the beings whom they are designed to save. They are from the first opposed and thwarted in every direction by the hostility of great spiritual dominations and powers, which though perpetually overruled and circumscribed by limits which they cannot pass, yet occupy a sphere of their own and an independency of action within it. And this, however permissive and temporary, confers upon spiritual intelligences, capacious of an evil wisdom, and animated with an indefatigable malignity, great resources and opportunities of frustrating the divine goodness, and baffling the purpose of His love towards mankind. This marvellously complicates the condition of things in which the gospel is called upon to act, introduces new and difficult relations, and, by a voluntary withdrawal of the coercive powers of omnipotence, introduces a constant and energetic element of confusion.

And this is not all—for even in the case of man

himself, who is the immediate object and occasion of it, even if its operations were *exempted* from the interference of *this* disturbing force, the action of the gospel is further limited. It is accompanied, in regard to us, from first to last, accompanied at *once and controlled* by a variety of moral conditions. For it does not act by a *supercession* of the actual state of humanity in all its infinity of motives, and eccentricities of action, but by an accommodation and even submission to it, abandoning, so to say, or to *human eyes seeming to abandon*, its prime purpose of the salvation of souls, rather than *violently overbear*, though to their eternal good, the free-will of intelligent creatures. Now it must be confessed that all this, when taken in connection with the designs of Him who inhabiteth eternity, is awfully mysterious; who has a right hand to execute to the uttermost His eternal purpose of love and yet withholds it; who equals the depths of a wisdom past finding out by an essential energy, that *actus purissimus* which is inherent in Him and an illimitable power, and yet suffers limits to be put on both. It is a question, which, like all connected with the origin and continuance of evil, is full of difficulties which reason cannot reconcile, and which faith alone can effectually harmonize with a boundless trust in the love of our Heavenly Father. I will not say that it is in contradiction to our ideas of God's moral attributes, or the mode in which the Eternal would be supposed to operate in His purposes of mercy towards His fallen creatures, because, anterior to an ex-

perience of His dealings with us, we have no right to assume *how* He would act; and because, in spite of it, even the instinct of the *natural heart* clings invincibly to the belief that God is good and loving. But certainly *it is full of darkness and mystery*;

Ps. xcvi. 2. "truth and righteousness are indeed the habitation of His seat, but clouds are round about Him, and
xviii. 11. His tabernacle is amid the dark waters."

There can be no doubt, however, on one point—when we look at this close connection of the gospel scheme with the solution of questions in which not merely the human race, but all the orders of intelligent beings endowed with choice and a moral nature, are concerned, and at the inseparable and active relation in which we actually stand to other beings under its dispensation, it is clear that there are more reasons for the scheme adopted by divine wisdom than He has thought good to reveal to us—and they may have modified its provisions, and introduced characteristics which otherwise it might not have possessed. We are manifestly in the midst of an *infinite system*, all that we know runs out on every side into depths which we cannot fathom, and the subject is complicated with difficulties, on which obscurity is thrown, not merely by the limitation of our faculties, but by an intentional withholdment of information which might have been conveyed to us and understood by us. But we *can* see, on the one hand, that such an inconceivable act of love and condescension as that exhibited in the incarnation and sufferings of the eternal Word, must through

Effects of
the gospel
upon other
beings.

all ages, when the present dispensation has long past away, still kindle the love and admiration of immortal spirits; who are not themselves indeed the object of it, but who will be held closer, by the contemplation of it, to the source of love and bliss. The mere redemption of the sons of Adam from their penal state, had it gone no further, would have been an achievement of divine power and love worthy of eternal hallelujahs; but *this influence* of the Lamb's exceeding sacrifice, in kindling divine affections in the children of God of other races for ever and ever, and other benefits of His passion, at which we cannot so much as guess, throw a new and indescribable majesty on the sublime dispensation of mercy of which we are the objects. And on the other hand, the abhorrence of sin on the part of Almighty God, exhibited in such a length and breadth and depth and height of hatred, as nothing but the death of the Incarnate Son could have enabled any being to conceive, may preserve unnumbered multitudes whom the creative fiat may call, like our own first parents, into a probationary existence, from the loss of their perfection and the forfeiture of their first Eden.

At any rate, whether such thoughts as these tend or not to remove difficulties which the more awful parts of the Christian scheme excite in some minds, we ought to beware of that boldness and rashness of inspection into the counsels of the Eternal, into which some good and holy men have fallen; in speculating on what *must of necessity* and *a priori* have been done on the part of Almighty God to

redeem man from the penal consequences of sin. We know, indeed, that our souls *are actually* purchased by the blood of the Lamb, and we adore the love and wisdom which has saved us by such a price—we know too that what God chooses must be the best, and neither in itself nor in its dependencies capable of change without depravation—but further than that we cannot judge of such a question, nor in any other sense than this, presume to determine that human redemption *could* in no other way have been accomplished by the Almighty, or have been, in reference to us, other than it is—though under this limitation we may thus legitimately argue. It is however a matter of infinite gratitude to Him who has revealed to us the mysteries of His love, that the ground of our obligations to our Maker and to our Redeemer, and the field in which our earthly duties are placed, lie nearer home, yea, even at our doors—they are *facts* fortified to the intellect by irresistible demonstration, and verified to the heart by an experimental knowledge of their truth, which no abstraction of science can reach ; nay, coalescing with our inmost intuitions, till in the growth of faith they are not separable from our being itself ; they are independent therefore of any speculation, however holy in purpose or good in feeling, and of inquiries in which the human mind is necessarily lost, because its Maker has withheld the faculties indispensable to pursue them. To them who have been led, by penitence and faith, to embrace in their own persons the offer of salvation through the blood of Christ,

These mysteries no
hinderance
to faith.

all speculative difficulties vanish, all difficulties and doubts are removed, which can impede their spiritual progress, or prevent the acceptance, in its simplicity and fulness, of the divine scheme of reconciliation. Let hardened hearts reject and infidel intellects question, *they* at any rate cannot doubt of the practical application of the scheme *to us*—as to its exquisite adaptation to our existing wants and actual constitution—as to the effects to be produced upon us when it works within us as the energy and power of God—as to the inestimable blessings which it is the instrument of conveying to us, and of which eternity alone, by putting us in possession of our inheritance, can give us a conception—still less as to the actual observances and unspeakably solemn obligations, which, during our earthly pilgrimage, it necessitates at our hands. It is beyond all question that, be all its bearings what they may, lasting through all time and affecting all being, *we* are the object and occasion of it—it is *our God* who is therein revealed—*our Saviour*—*our Gospel*—it bears on other beings and other spheres only in the rebound, and by reflection—*to us* are *primarily directed*, all its operations and manifestations of the Most High. If the Lamb was slain from all eternity, it was for our expiation—if there has been a stir and wonder, and a travelling to and fro among the hosts of heaven, it has been *on our account*—and even those glorious and perfected spirits, who have never lost their first estate, are only “ministers to the Heb. i. 14. heirs of salvation.” They too are *ours*, *because they*

1 Cor. iii. *are Christ's*,—"we are Christ's, and Christ is
2.3 God's."

The wants
in man
which the
Gospel sup-
plies.

II. But let us examine more particularly what that condition and those wants are which the fulness of Christ supplies, and to which the offices which He has taken upon Himself are so wonderfully, and with a perfect wisdom, adjusted throughout. Our greatness and glory then in Christ springs directly from our degradation; "the strength of God has been magnified in our weakness; his mercy in our extreme unworthiness!" We are not merely an imperfect, but a fallen and degraded race; we lie from our birth under the displeasure of Almighty God, and are by nature the children of wrath.

Our inward condition bears testimony, *subjectively*, to this *objective* fact in its original condition—and offers, in the state of its affections and the whole bent of its being, that awful contradiction to the law of all intelligent creatures towards the Creator, which bears a constant and unwilling testimony to the condemnation under which it is lying. For there is an essential and *irremoveable* dependency on the part of all created beings on Him who made them; in any condition of things not utterly dislocated and disorganized, all intelligences which have sprung from him must gravitate, with a loving and constant motion, by the necessity of an uncorrupted nature, towards the original of life, and of all that can sustain the glory and true happiness of merely derived and secondary spirits. And yet man, in spite of this, by an awful and complete reversal of reason

and natural law is become essentially averse, and, by choice, alienated from this Almighty and beneficent Being ! He has indeed, up to a certain point,

Man's aversion from God as a spiritual God.

a capacity *still* for a *mere intellectual contemplation* of the great first Cause, as a part of that system of nature in the midst of which he finds himself thrown—as the Upholder of that material frame of which He is the mighty Mechanist, and whose motions, from a falling mote to the trajectory of a planet, he regulates by the same unchangeable and *seemingly necessary* laws, he has no reluctance to acknowledge Him—nay, even as a moral governor; who moderates the course of human affairs by a general and superintending providence, and visits with a retributive justice the excesses of crime and the outward breach of the eternal rule of right and wrong, there is something in the human heart when not hardened to reprobation, *an irrepressible instinct*, I will call it, which enforces a belief, and a vague dependency upon Him—But as a pure and spiritual Being whom without holiness no man shall behold; as a searcher of the reins and heart *not external to us, but dwelling within us*, and requiring from all the creatures whom His hand has fashioned, the surrender of the soul and the worship of a devoted love—to God in this aspect the nature which we bring with us into the world has an unspeakable repugnance and enmity.

Nay, in spite of the great gifts which still remain behind, as the memorials of the inheritance which we have lost ; in spite of the traces of a perfect

Irremediable by its own strength.

Its consequent separation from God.

image now defaced which still distinguish us in our lowest estate from the beasts that perish, and vindicate our immortality, this alienation of the soul is, by any powers of its own, not only *hard to cure*, but *absolutely incurable*. It grows with our growth, and strengthens with our strength, eradicates so much as the wish to return, and thereby removes the last perception of its fallen condition. Such is the strength within us of that inherited corruption, which is worked in with all our feelings, amalgamated with the heart, and become a second and self-contradictory nature, whose very essence it is to be atheistic, and "without God in the world." The soul in consequence becomes *incapable* of communication with the Author of its being; and, through that eternal law which divides the pure from the impure, is parted from it, in spite of local proximity, by a spiritual abscission, the *intensity and reality* of which no mere topical separation can image or approximate. That is to say, though the Almighty Spirit is, *physically speaking*, so near it, filling and sustaining all things, and so maintains the vitality of the soul itself that in Him alone it lives, and moves, and has its being, yet it is only *physically*; in regard to *moral* union and the communication of spiritual gifts and influences, in regard to all that is purifying to the soul, and restorative of its lost nature, all those emanations of the love and diviner perfections of the Godhead in short which transform that on which they fall into the likeness of themselves, God becomes utterly unknown and inaccessible to the sinner.

From this separation between the creature and the Creator, and the irretrievable misery that must ensue from it, that moral consequence which is the unchangeable law under which we and all rational creatures live, there *would seem* from the tenor of revelation to arise an absolute necessity of *something to recombine* what has thus been unnaturally disrupted, and reestablish that union and communion with the Almighty Dispenser of all good, which the alienated creature has neither the power in itself, nor even the wish, to restore, embracing misery of its own choice, and incapable of rising to the conception of true happiness and a real liberty! There needs, *as it would seem at least*, a mediatorial power and a reconciling merit—there needs an intercessor through whom the interrupted graces of God may be bestowed anew upon the soul which is *dead without them*; and by whom the wall of partition being broken down, it may be again introduced into the presence of its offended Maker, without derogation to His justice, or wrong to His essential holiness! Divine wisdom, coming to the aid of infinite love, has devised such a reconciliation for the repugnant attributes—“mercy and truth have met together, righteousness and peace have kissed each other.” It has been effected by the union of the diseased nature with such a perfect one as could appear, self-sustained, in its own strength, and in the claim of its own inherent meritoriousness, before him who is “of purer eyes than to behold iniquity,” and in whose sight the very heavens themselves are unclean. *Job xv. 15.*

Necessity of
a Mediator
to reunite
creature
and Crea-
tor.

Ps. lxxxv.

10.

Such a Being touches the fallen, on one hand, by identity of nature and the sympathies of infirmity; and on the other, by a like identity, the ineffable holiness of the Godhead—embracing thus in the compass of the hypostatic union, all that extends from the frailness of flesh and blood to the perfections of Him that inhabiteth eternity, and so by one mighty act bridging over, and annihilating the gulph of separation.

A satisfaction necessary for the guilt of sin from the nature of God's government.

But all was not yet accomplished—for, as we are expressly taught alike by scripture and the analogy of nature, such is the system of divine government, that no offence against the law of the heavenly Legislator and universal King can be forgiven to the wilful transgressor, unless there be provided, somehow or other, an adequate penal satisfaction to the broken commandment. What may be the *precise principle* of the law which requires this, whether the inherent demerit of sin, or some necessity arising from the very nature of government as among free agents, effecting its purpose by example and the way of natural consequences, or some other reason of which we have now no intimation, natural or revealed, it matters not practically—*of the fact itself* there can be no doubt, and likewise of some wide principle underlying it. And from this unknown and mysterious law, whatever it be, flows this *impossibility*, morally speaking and consistently with the divine attributes, or the utter *unfitness* at the least, of any forgiveness of transgression of a positive command, even in a solitary case, much more

in a world of offenders, without the penal satisfaction. This satisfaction there was an evident propriety, discernible, when the fact is revealed to us, even by our own reason, in exacting, not by the substitution of another nature which had not offended, but by the suffering of that very nature itself in which the offence had been committed—whilst to give the due punishment of sin an atoning efficacy, nay, a vicarious merit for the sins of the yet unransomed and unmeriting millions on whom its gracious effects were to overflow, came the infinite perfections of the Godhead incarnated in the dying flesh. Hence the mysteries of Calvary, and the sacrificial anguish of the God-Man, Himself at once the Priest and the victim, offering up Himself, in the free-will of an infinite love, upon the altar of the cross! Thus did we in our representative satisfy the retributive justice of God—being bought with a price beyond all counting, not with silver and gold, nor the vileness of earthly things, but with that blood, every drop of which is powerful to cleanse innumerable souls, the precious blood of the Son of God! “Behold the Lamb of God, which John i. 29. taketh away the sins of the world!” “He hath Isa. liii. 4, 5. borne our griefs, and carried our sorrows: we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and by His stripes we are healed.”

But from this great and all-sufficient sacrifice of our Mediator and Priest, there followed something

Deliver-
ance neces-
sary from
the inward
power of
sin.

more than mere relief from that burthen of condemnation which sin had laid upon our souls—the terrors of the world to come, and that penal eternity which is the natural result of the sentence of death upon transgressors. No mere *negation of misery* was contemplated in the divine counsels, but an entire restoration to the love of our Heavenly Father; and the possession not merely of the temporal paradise from which sin expelled our first parents, as its immediate penalty, but of those eternal and boundless enjoyments which necessarily flow from a union with God, and partake of His fulness and

1 Cor. ii. 9. eternity; even those joys which “eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive; and which God hath prepared for them that love Him.” To effect this, more was required than the *forensic* satisfaction for the sins of the whole world, which the blood of the Redeemer had once for all offered; inasmuch as if it remained still *outward*, even if it had the power of warding off the penal consequences of sin, it still would leave the soul itself incapable of “the inheritance of the saints in light.” For, on the one hand, it never could consist with the essential attributes of Him who is “of purer eyes than to behold iniquity,” and is as “a consuming fire” to all wickedness, to admit into His actual presence the spirits of *unpurified* transgressors, merely on the strength of a *reputative righteousness* in its *reality* untransferred to the soul—and on the other hand, even if we were admitted into the company of heaven, with our natural dispositions unchanged, the beatific vision which is the bliss and glory of

the saints, would be *misery to us*. Men must be saved from the *inward power of sin* over the soul, as well as its penal consequences, and obtain an actual purification of nature from those corruptions, the odiousness of which in the sight of their Maker originally drove them from His spiritual presence, and would still exclude them as effectually as the fiery sword prevented their re-entrance into the earthly garden.

Hence the necessity of the Holy Spirit, the Lord and Giver of life, to regenerate the deadness of the soul; and by those subtle and inscrutable operations by which He penetrates the spirits of men and works outwardly *from the will* till the whole is new fashioned, to restore to it the image which it had lost. Fresh affections, fresh desires and perceptions, those spiritual senses by which God is discerned, and His perfections and graces appropriated by the inward man, that *φύσις πνευματική* which man lost by the fall, and the super-addition of which was indispensable to restoration, all required his influences. For it would seem, from the economy of the Godhead, that, as in the material world at its first creation, the torpid elements demanded a quickening which could alone be given by the incumbent Spirit; so, analogously, the *new creation* by which the *disorders of the now chaotic soul* were to be subdued, and its whole nature and faculties harmonized to the divine principle, belongs to the same holy Person. But still, in this the *unity* of the divine scheme is inviolably maintained—this blessed Spirit ministers

The gift of the Holy Spirit for this purpose.

Ps. lxviii.
18.

to the Saviour and proceeds from Him ; and these inestimable gifts, and illapses of transforming grace, are the immediate purchase and fruit of the atoning blood—"He hath ascended up on high, He hath led captivity captive, and received gifts for men;" and hence He showers on them with a kingly munificence what He has received, those influences that issue from Him to all who *by a living faith* apprehend the sacrifice, as the preparation for our heavenly inheritance, and the foretaste and earnest of its glory. He bestows them at once as *Priest and King*, through those appointed channels and means of grace which the instrumentality of that divine and vitalizing principle renders efficacious to the soul.

A divine
Teacher
necessary.

But the effectual working of these spiritual influences to the transformation of the whole man cannot be carried on without an exercise of the reasoning faculties, and the *cooperation of the intelligent soul*, in the perception and acceptance of the truths of salvation, with the moving of the will, and regeneration of the heart. It is *impossible to separate the one from the other*. How shall men learn without a teacher?—how shall there be a teacher, without the divine word from above to instruct and guide? All this, in fact, presupposes and takes for granted as indispensable, admonition and instruction in things heavenly—information of God's dealings with His creatures, and His mode of government towards those who are to be brought back to His favour, and are in preparation to behold Him as He is. We require an intimate and certain acquaintance with His attri-

butes and nature, therefore, *relatively, at least, to us* ; and, in the manifold trials and difficulties of this probationary state, we crave that comfort and support which His assured promises can alone convey to our souls. In a word, we need, constantly, and as our daily companion to whom we may unhesitatingly refer—a *Prophet*—an *infallible Teacher and Guide*. Christ is *that Prophet*—Christ is *that Guide*—though seated in the heaven of heavens, and at the right hand of God, principedoms and dominations and powers being made subject to Him, yet we may converse with Him daily, and be guided into all truth by Him *who is the truth*. In the blessed Scriptures is the Saviour present ; those Scriptures into which is poured “ the fulness of Him who Eph. i. 23. filleth all in all ”—the instructor and the rule of life—the perfecter of the soul in divine knowledge—the *infallible word of God*—and whether coming directly from the lips that “ spake as never man spake,” or *intermediately* through saints and prophets, as His Spirit moved them, they are alike the voice of the one all-wise Teacher—the mighty Prophet of the Church which He has redeemed. To them He leads us, not only with that ordinary certainty of finding the truth which attends every candid application of the understanding to a plain record, but the assurance of a special blessing, and a direct command—the vitalizing influences of the Spirit, illuminating the mind, while they soften the heart, teaching the things of Christ as his peculiar Gospel office, and ministering effectually in the Word to the purposes of salvation.

But not only does Christ the Prophet make us

wise to salvation through his Word, but when it is applied, as the Eternal Λόγος has intended it to be, as a general instructor and regulator of the human mind, He harmonizes the *whole man* in all his moral and intellectual relations by the perfection and comprehensiveness of His teaching,—so that, while the whole is subject to the Divine principle of grace, and every thought and imagination is brought under dominion to Christ, each faculty is encouraged in its degree and place, and attains to the uttermost its appropriate perfection.

Christ a
King as
well as
Priest and
Prophet.

But again,—this divine voice and instruction of Christ comes to us, not in the shape of counsel which we may accept or not, but of *command*, which, with all the heavenly benignity which accompanies its enunciation, we *must* obey. It is the code of a Legislator, and not the mere records of a Moralist or the institutes of a Sage. We must pay an entire and unhesitating *obedience* to Him, an obedience *which must not look to difficulties, nor calculate results*. We must be led and conducted by Him, in all things, with a loving loyalty; trusting to Him for the final issue, and welcoming all that nature abhors, *even death itself*, with joy, if it should be required at our hands. And all this manifestly constitutes us *subjects to a spiritual king*, as well as *participators in a spiritual dispensation*. We have therefore a new and majestic character assumed by Christ. The Priest and the Prophet, becomes a King over those that obey Him, a Sovereign over innumerable subjects, with a subjugation of the heart, and an obedience of love; a sway extended through all time, and un-

limited by the bounds of tongue, or people, or nation ! A kingdom this is indeed, *in its totality and fulness of might*, at present invisible—small to the carnal eye, and in its present earthly developement, contemptible by the side of the material forces of earthly sovereignties—but gradually accumulating its numbers, and growing with the revolution of ages—ripening slowly but surely, for its final exhibition to the world, and its triumphant entrance into glory. Nay, the King of it is even now “highly exalted above Eph. i. 21. every name that can be named,” “upholding all things Heb. i. 3. by the word of his power,” and ordering, by His providential control, the events and fortunes of that very world which despises his followers and rejects his title to rule over it.

The spiritual kingdom of Christ, therefore, has another and a sterner aspect, for this reason—As it is constantly subject to the opposition of the world, and that God of the world who rules in the children of disobedience, and is a constant machinator against the authority of the Saviour, there *must be a counter influence* to overrule this opposition from without, and save the redeemed from the hands of the enemy, their violence, alike, and their craft. Hence comes the *necessity* of this *directive power* of the Messiah over earthly kingdoms, this control over the revolutions of states, which are subjected to His providential governance, and are moulded, in spite of the self-will of ignorant men, and the opposition of the infidel, to the good of His church, and the final deliverance of His saints !

From the same cause, too, proceeds His *avenging power*. The final distribution of rewards and punishments, in His judicial capacity, and the compulsion to bow the knee to Him, if not for love, yet for terror and the pressure of an irresistible power, is a necessary appendage and offshoot of His regal office, when, at the last day, He shall come to “judge the world in righteousness”—Prophet, Priest, and King—yea, King of kings, and Lord of lords!

Acts xvii.
31.

The two
natures of
Christ to be
considered
together.

III. Now this accumulation of offices, so wide in their comprehensiveness, and demanding such power and wisdom in sustaining and in exercising them, is centred in Christ Jesus, neither in that He is God, nor in that He is man, but in that He is *both, Immanuel, God and Man*. They are grand and touching in their own nature and relations, even when separately considered; but their combination in one person, and that one so miraculously constituted, is wonderfully sublime and affecting! And though, in this precise form, they have only an *economic and temporary existence*, they may well constitute what we have seen they do, an era in the history of the universe, not to be paralleled for the awfulness, and the abiding importance of its results. It is, throughout, the combination of the two natures, which, however inscrutably mysterious, really reconciles the whole, and gives it a perfect interdependency and consistence—in the removal of either it becomes *monstrous*, and falls into irreconcilable contradictions which no wit of man or angel could render credible. But whilst you cannot separate the

manhood, it is no *ψιλανθρωπότης*, *no mere manhood*, but the manhood *taken into God*, exalted ineffably by communion and a personal unity with it, and not the Godhead debased, or overshadowed by the inferior nature. So that the divinity is from beginning to end The God-head pre-dominant. the predominating element of the two, sustaining and upholding, but not *annihilating* the other; not even *changing* it, save in its sinfulness, or at least leaving its essence unaffected. It gives unity to the majestic character sustained by Christ, through all his variety of offices, and grandeur of attributes; and it alone brings the exercise of them, in all their unapproachable vastness, not only within the conditions of a conceivable possibility, but, so to say, of an easy and natural exercise. No reasoning whatever can shake this conclusion, which proceeds on allowable principles, or the laws which by universal consent are permitted without appeal to discriminate evidence, and regulate argumentation—no sophistry can elude the effect which is irresistibly produced in the candid mind, by this concentration in the person of Christ of attributes not only transcending all human capacity, but all conceivable dignity and perfection of a creature. We can only cry out, as Thomas did when his scepticism turned into wonder and adoring love—we can only say, while the conviction of the essential Deity of Him who died for us sinks through every faculty of the mind, and while the disappearance of all doubt of the dignity of His person overwhelms the heart within us with a sense of such unimaginable graciousness—
 “My Lord, and my God!”—“Unto us a child is born, Isaiah ix. 6.

unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God!"

Propriety
of the
Second
Person's as-
suming our
nature.

2. When we come to contemplate nearer and at leisure that Person of the ever blessed Trinity who is revealed to us in holy writ as entering into this wonderful union with the manhood, for our redemption, even the eternal Λόγος, we can, to a certain extent, discern, we will not say the reasons, but, in the exercise of this divine compassion, a *fitness and propriety*, so to say, in the condescension of the Son. We can indeed discover things behind the veil but faintly, a ray here and there, as it may be, and where we do so at all, we may be said perhaps rather to feel and divine than think or reason it. Reverently, therefore, and with lips stammering with awe, should we give utterance to them! Yet, surely, *something* we can here discover of the line of the divine counsels in man's redemption. We know, that before this manifestation of the Son of God in the flesh, the second person of the Godhead had been the immediate instrument through whom, δι' οὗ, its omnipotence and wisdom had issued forth, in external energy; and that through Him, and by Him, were all things made that were made, things in heaven, and things on earth, visible and invisible, and that in Him still do all things subsist! It was He who said, "Let there be light, and there was light,"—who made the foundations of the round world so sure that it cannot be moved—who hung the great lights in the firmament of heaven, and made the

Coloss. i.
16, 17.

Gen. i. 3.
Ps. xcvi.
10.

stars also—who breathed into the dust of the ground, and, behold, *man became a living soul!*

And when we keep all this in mind, surely this gives a perfect unity, and we may say a *verisimilitude*, which cannot be accidental or unintended, to the whole dispensation from first to last. That He who created all things should from the bosom of His Father's glory feel pity and compassion for the wreck of that which he had created in perfection, and *pronounced it very good*, even the utter marring by sin of his image impressed upon man, is but consistent with the divine perfection. That He should, as the consummation of His task, become the author of the spiritual, as He had been of the physical creation, and should issue forth again, not clothed with majesty, and power, and light, as with a garment, but in shame, and a voluntary humiliation: this indeed is a height of love to which our imagination could never have reached; but we see a fitness in it, when revealed to us, in Him *who is the visible brightness of the divine love*. We wonder at the mercy and the mystery, but not at the person of the triune Jehovah in whom they are exhibited to us.

3. It is absolutely necessary for the proper effect upon our hearts, of the character and attributes of this Almighty Saviour, both God and Man, that they should not be considered *separately* and in parts, The offices of Christ to be considered in combination. but in their relation to each other, as one harmonious whole, each in inseparable dependency upon the other, and a consequent modification by the rest!

We shall otherwise be apt to fall, *most probably*, into *positively erroneous* views; but, *unquestionably*, into *inadequate* conceptions of Him upon whom the life of our souls, and our eternal hopes depend. Suppose, for example, that we are led too exclusively to dwell upon the *humanity*, with its lowliness, its unspeakable tendernesses, those home-coming sympathies which are dipt in tears and penetrated with the infirmities of flesh and blood—when we look upon Him as one who hath in all things, sin only excepted, been made like unto us, who has borne our griefs and suffered our sorrows, a Brother among brothers—we shall here be apt, if we mix not other considerations to temper our approaches with a sober awe, to regard Him with overmuch *familiarity*, and a lack of that inexpressible reverence which, even in the midst of our love and confidence, ought to be inseparable from our feelings towards *God Incarnate*.

So, if we teach ourselves to consider Him, *exclusively*, in another relation to us—if we regard Him merely as the *Teacher and Informer* (as He is) *of the soul and intellect*, leading them to a vigour in the pursuit, and a success in the acquisition of moral truth, which, without the revelation of His word, would have been unattainable, we shall degrade Him instead of exalting Him. For, if we do not look at the same time to the spiritual purposes of it all, and those spiritual means, through which, in a divine and supernatural working, He *transforms* the heart and soul within us by faith in His death and passion, implants a new nature, and changes all mere *moral tendencies into heavenly*

graces, and the love of God, we shall fall in our conceptions of Him into the level companionship with which we regard mere earthly Instructors, however superior to ourselves in intellectual capacity and moral wisdom we may acknowledge them to be.

On the other hand, if we fasten our attention too fixedly and continually upon the tremendous Judge of quick and dead, girt about with the rainbow, and sitting on the throne of His majesty between heaven and earth, from whose face the visible worlds are fleeing away and nowhere to be found, there will fall upon the heart an overwhelming awe and terror, which can only be raised into a holy boldness, and enlivened into affectionate confidence by the contemplation of His human nature. We must think of the human sorrows which in the days of his flesh hung heavily upon His soul, and of the human tears which flowed from His eyes. Again,—the fears so natural to the humble Christian, and that sinking of the heart which often overwhelms us, when we look at the power and opposition of the world, against which no human or created strength affords any effectual protection, are best removed by thoughts of that *kingly authority* with which Christ is invested for the protection of His church, and against which the gates of hell shall not prevail. So, the joy and exultation natural to a readmission into God's favour, and the consciousness of our being called from out of the midst of a world that lieth in wickedness into the number of God's children, and the assured inheritance of a heavenly kingdom, re-

quire their appropriate chastisement. They are rebuked into modesty, and a wholesome humility which duly tempers without abating that holy hope which Christ assures to us, by the remembrance of Christ, not only in the flesh and the common sorrows of humanity, but in the extremity of His anguish, His agony and bloody sweat, His cross and passion, His precious death and burial—at once the ransom of sin and the measure of its guilt. In every emergency of the Christian life, in every phase of Christian feeling, in every doubt, and difficulty, and danger, an effectual remedy may be found for the soul in the riches of Christ, and one or other of those attributes with which, for our sakes, the Father has invested Him. “O the depths of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out!”

Rom. xi.
33.

Finally, whether we contemplate the offices of the God-Man singly or in combination, it must never

Christ necessary to us not only at the commencement of our course, but throughout it.

for a moment be forgotten, that the whole scheme of redemption *circulates round Christ and depends upon Him*. And this, not merely as the *foundation*. He is not only the *preliminary condition* by virtue of which we are introduced into a new life which may afterwards be carried on with a greater independency and *self-subsistency* than the first step of it required; but there must be *the very same daily and hourly resting upon His righteousness as the sole ground of acceptance*, and the never-failing source of that *spiritual life within us* which testifies to our inherency in him, with which we took the first step in the race

which is set before us. No part or stage of the renovating process is separable from a connection, *direct and uninterrupted*, with Him who is alike the beginning and middle and end of the soul's redemption. He is to the dying saint, rich in good works and the fruits of the Spirit, what He is to the freshly forgiven sinner who has come to God through Him, "the wisdom of God and the power of God," yea, "wisdom, and righteousness, and sanctification, and redemption." "I am the resurrection and the life," saith the Lord, "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—"I am the way and the truth and the life."—"I am the vine, ye are the branches." The condition, therefore, of life eternal, and the possession of the Redeemer's fulness depends upon a spiritual *inherency in Him*—a union of the soul with the source of life, by a *true and vital faith: wherever this shall be found, there is a member of Christ*, one of that *spiritual Church, which gives its holiness and worth to the Church visible*, and in which, in its universality, and final glorification, dwelleth the fulness of Him who filleth all in all. Any departure from Christ therefore, under whatever name, is full of peril—whether it be in direct and Socinian renunciation of His offices, or in a practical divergency from the truth as it is in Him, though disguised under specious names, and a *nominal inherency* in the Head, as in the subtle, but soul-destroying errors of the Church of Rome, it is *pro tanto*, a dereliction of the con-

ditions of the divine state, and a leading down to a spiritual death.

"The Church, which is His body, the fulness of Him that filleth all in all."

Eph. i. 23.

The Church a society by Christ's institution.

IV. This brings us to another and important part of the subject of salvation through Christ. All these processes and graces are in their nature *invisible, though exhibited outwardly by the fruits which, not of accident, but necessity, grow out of them*, and act, not corporately, but individually by *personal faith and love*. It might therefore have pleased Almighty God, in gathering in His chosen for final redemption, to collect them, on earth, into no social form or outward society at all, save what chance or voluntary inclination might have rendered convenient or agreeable. But this is not the mode in which it has pleased Him to proceed in carrying out the practical effects of the evangelical scheme, for the regeneration and ultimate salvation of men's souls. Nor would it have been analogous to his other dealings with man to do so — for all the arrangements of Almighty God, *both in nature and in grace*, are found to fit into each other as parts of the same system. He has not made man with certain tendencies and aptitudes of nature, and then, when he appeals to the whole spiritual being within him, neglected or thrust them on one side in carelessness of their existence, or in forgetfulness of His own work, by the use of powers and means which bear no fitness or proportion to them; though he taxes his wisdom much more by this restraint on his power, and complicates the operation of His scheme for their redemption by this perfect adjustment of it

to previous moral conditions. In this case he avails himself of them, as an already existing means of strength for His scheme. He takes for granted, as auxiliaries of His work, all the instincts of society, and that necessity of mutual combination which He has implanted in us—He lays under contribution all *the influences over each other, for good and evil*, which, by manifold contrivances, He has rendered inseparable from our condition—and He recognises that relation in which we stand to things outward and temporal, which are predominant in this present world, and to which the Church, though the witness and representative of things unseen and spiritual, must *to a certain extent and necessarily* be subjected if it be a *visible body*. The society therefore which Christ has founded as the depositary of the means of grace, and in which from generation to generation His fulness dwelleth, is by reason of this adaptation to the existing nature of man a *visible one*, and subject to corresponding laws. So far it is like other societies constructed for purposes merely temporal, albeit in this it differs, that it has divine powers within it, and encloses within itself another company, which no eye but the All-seeing can accurately distinguish—a secret, and more precious one by far, and which, at the consummation of all things, shall be extricated for ever from the coarser and larger mass which has served it as a temporary covering; exactly as the gold in the furnace is disencumbered from the ore which encrusted it. And not only is it so, but over and above its

The Church
not only a
visible so-
ciety, but
one that
hath a spe-
cific in-
stituted
form.

general character of *visibility*, He left it, through His apostles, embodied in a definite order and arrangement, with those main articulations distinctly marked, by which the whole mystical body is knit together, and firmly compacted by one Spirit, diffused, as the principle of its life, through every joint and member! This form of polity was *simple indeed, and flexible, and capable of much internal modification as time and reason might dictate*, but clear and *distinct, and it has been transmitted to us*, upon whom the ends of the world are come, in uninterrupted continuity. For fifteen hundred years there was no doubt in the Church that this type had been impressed upon it by those who were endowed with power and wisdom from on high for the purpose; and *that it bore upon it, not only the recommendations of convenience, and an unquestionable policy, but the sanction of divine authority*^a!

^a The best view of the claims of the Episcopate will be given in the following postulates, which, in order, are stated by Hall and other learned advocates:

1. That government whose foundation is laid in Christ, and whose fabric is raised by the apostles, is of divine institution.
2. The practice and recommendation of the apostles is sufficient warrant for an apostolical institution.
3. The forms ordained for the Church's administration by the apostles were for universal and perpetual use.
4. The universal practice of the Church immediately succeeding the apostolic times is a sure commentary upon the practice of the apostles, and our best direction.
5. The primitive saints and fathers neither would nor durst set up another form of government, different from that which they had received from the apostles.

When, therefore, the apostle Paul speaks of the fulness of the adorable Saviour, as being transfused ^{Ephes. i. 21.} into the church, and describes it, *in some way or other*, as incorporated with Him, not *partially*, but in all the incommunicable attributes of the Son of God, in His

6. If the next successors would have innovated the form of government, yet they could not, in so short a space, have diffused it through the whole Christian world.

7. The most ancient histories of the Church, and writings of the first fathers, are rather to be believed in the report of the primitive state of the Church than the latest authors.

8. Those whom on this subject the Church has always condemned are no fit guides for us to follow.

9. The accession of honourable titles makes no difference in essence of the office.

10. The scriptures alleged for a new form of government should be clearer than those in favour of the old, which are rejected.

11. If Christ had left this pretended form of government, it must be known how and what it is.

12. If this latter be the kingdom of Christ, then those Churches which want any essential part of it are mainly defective—there is scarce any entire.

13. True Christian policy requires not any thing absurd or impossible to be done.

14. New pretences of truths never before heard of, especially in main points, carry just grounds of suspicion.

15. To depart from the judgment of the Church at large, ever since the apostles' times, is both scandalous and dangerous.

Vid. Hall on Episcopacy; Archbishop Potter on Church Government, &c. &c.

It is impossible for the Presbyterian scheme to escape from these arguments—and the late device of independency is still more violently and irreconcilably opposed to reason, scripture, and antiquity. There is only one exception recorded in antiquity to the testimony in favour of the Episcopate, as superior to the Presbyterate, and that is, Acrius.

Mediatorial and Economic capacity; it is scarcely possible but that *its actual* organization thus divinely established, should have entered into his idea of the Church thus blessed. The term extends, of course, as we shall see, infinitely further, *backwards and forwards, in time and in eternity to the whole glorified Church, when collected in heaven*; but still it comprehends, as an important portion of it, and to those who dwell in it the most familiar, and most important, that Church *visible and militant*, which had been constructed with powerful instruments of grace, and a harmonious gradation of Ministers to train up the souls of men for that final consummation. He had, moreover, Himself carried it out, with its Sacraments and Ministers, into the many Churches of which He was the founder, and over whose welfare he watched with unparalleled zeal night and day, in prayers and tears. And, as even in the heavenly Church and the company of the Angels, there exists *a definite order and hierarchy*, so it was impossible for him to think of its representation and nursery upon earth *without its polity*; and that, as we have said, must have been to the thoughts of the Apostle, the simple but beautiful system which he himself had done so much to establish. A spiritual polity, no doubt, like that of civil communities, *is a means to an end*, and is not to be confounded with the ulterior purposes to which in God's arrangements it is subordinate. But assign what relative value you please to the form of government, *with reference to the spirit and meaning of the in-*

stitution, or whatever importance you like, great or small, in comparison of the collective body of which it is the organ and executive, it can never be prevented from occupying, if far from an exclusive, yet a very important part in the conception of the society, as a *visible community*. Nor can it be maintained, if the necessity of a government of some kind is once granted, that the *specific* rule of precedence and distribution of offices, the authority by which they are appointed, and the mode by which they are perpetuated, is a matter of indifference. Much more when it is beyond a question, even if we waive the *certainties* of history, and put the matter on the *lowest ground*, that not only *some* superiority of one disciple of Christ over another, but one specific form of church polity was *recognised*, if not enjoined by men divinely inspired; even though we grant that it might have gradually arisen from the necessities of the Churches ^b, and been dictated, not so much by

Importance of the form instituted.

Vid. Calvin Tit. i. 5. Luther in Hos. xi 2. Vid. Casaubon exerc. So Beza and Grotius. The leaders of the continental reformation did not dispute the

^b And that the Churches founded by the apostles were not at once completely organised is obvious to any one who consults the scriptural record. It may be shewn, from each of the two Epistles to the Corinthians, that the Church there had not its own Presbytery when the epistles were written; and no mention is made of them, because the Churches were yet in their infancy, and had no other Presbytery than Timothy, Titus, Luke, Stephanus, &c., and no bishop other than the apostle himself. Although there was no lack of order, it was not the same which existed after the ordination of Presbyters; so when St. Paul came to Rome, we read that he was received by the brethren, not by the Presbyters, who, had they existed there, would have been no more omitted here than in the fifteenth chapter of the Acts of the Apostles, where we read that the apostle was received by the Presbyters, by *name*. The apostle is consistent with him-

Apostolical
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to God.
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tain.

a divine scheme antecedently communicated, as by the wisdom of experience, subsequently *ratified by inspiration, though not embodied in an express command.* Yet even *that*, the lowest footing on which *you can* put the question, is a solemn recommendation, and not lightly to be disregarded by those who are built on the foundation of the *Apostles and Prophets.* Moreover, from the supernatural character of the whole scheme, the *particular form* adopted, though only *instrumental* to spiritual effects, and to changes inappreciable by the senses, may yet, in various ways, and in indirect, though certain, practical influences, have a closer connection with the objects of the institution, its whole spirit and practice, and its permanent working, than a bold and superficial view may have led an observer to suppose. Such, too, is the mutual relation of things *not always in seemingly close connection*, and such the profound *dependency, frequently of the most inward realities, on forms and outward things*, that neither here, nor elsewhere, can they be safely divorced when in-

self in all his epistles; and it is not due to accident, but to the actual state of the case, that he sends greeting to the *Presbyters and Deacons* in his Epistle to the Philippians only, and in no other. In other cases we may be certain that he would not have omitted a greeting to them, had they existed. So Ambrose, Eph. iv. : "Ut ergo cresceret plebs et multiplicaretur, omnibus inter initia concessum est et evangelizare et baptizare et scripturas in ecclesia explanare. Ubi omnia loca circumplexa est ecclesia, conventicula constituta sunt et rectores et cetera officia in ecclesiis sunt ordinata, ut nullus de clero auderet, qui non ordinatus esset, præsumere officium quod sciret non sibi creditum aut concessum."

spiration or the practice of Apostles have joined them together; nor, except in extreme cases which cannot be contemplated till they occur, ought they to be considered as separate, or even separable, from each other. It is true, indeed, that a *mere* identity of *external constitution, if it ends in that*, is a miserable substitute for the real “unity of the Spirit in the bond of peace,” and ill supplies the Eph. iv. 3. place of the catholic love which grows out of the vital reception of the Saviour, and the consequent acknowledgment of *one faith, one baptism, one Lord and Redeemer of us all*, which constitutes Eph. iv. 5. the true union and living creed of the Church universal. But still, where that *outward order* can be traced, even by no more than probable inference, to those inspired teachers from whom we draw the *essentials of our faith*, even if there *were no command*, yet it seems an inseparable part of the same disposition of heart and that teachable mind, without which the Redeemer cannot be embraced at all, reverently to receive it, and resolutely to maintain it in its integrity; and, instead of breaking it up, with a sectarian spirit, if it has grown cold and torpid, to resuscitate its vigour and restore its former relation to the whole system of the faith. One practical aspect of it is too important to omit—that Great practical advantage of the Episcopal form exclusive of its divine appointment. over and above its *admirable adaptation* for the transmission of divine truth, and that vindication from heretical admixtures of the faith once delivered to the saints, in which, in spite of all corruptions, it has rendered inestimable services to the church of Christ,

the scriptural Episcopacy which the earlier ages possessed, and which we ourselves, by God's blessing, still enjoy, possesses one admirable element of social order, and therefore directly of spiritual edification. It places, beyond a question, the right of authoritatively conferring the character of a minister of Christ, and by its moderate but marked subordination of offices, puts as effectual a check as can be devised consistently with the inherent infirmities of human nature upon those ambitions and struggles for personal pre-eminence which have a constant tendency to rend the church with the violences of the temporal spirit—whilst, on the other hand, it checks the authority which it assumes on divine commission, not only by the limitations of reason, but by the plain commands of that power which confers it,—and thus *harmonizes control with liberty*, and the independence of the church at large, with the rightful and indefeasible prerogative of its Pastors and Governors, who have succeeded to the Apostles in feeding the flock of Christ. There is, in this point of view, *in the authority and its conditions*, something well calculated to strike us, as very remarkable and emphatic, in the whole cast of the terms, in which, according to St. Matthew, the charter for evangelizing the world is conveyed through the first missionaries to the church universal, and in the specific words by which the *actual* presence of Him who filleth all in all, and who was now taking to Himself His great glory, and beginning to reign, is assured to His mystical body, down to the very end of the dispensation.

LECTURE I.

THE CHURCH AND THE COMMISSION.

I. The commission to the Apostles considered—in its conditions—and perpetuity—the inherency of the Church in Christ, the cause and condition of its greatness and blessedness.

II. 1. Two theories—the one transferring the attributes of Christ to men as his vicegerents within the Church—another, with a mere ministration of men, leaving the actual exercise of the church offices to the Redeemer Himself, united to the soul of the believer through faith—2. The position of the Church of England, and present dangers.

III. Practical remarks on the corruption and true nature of the Church Catholic—and our relation to primitive antiquity.

MATTHEW XXVIII. 19, 20.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

I. **T**HIS is a wonderful and pregnant assurance, and well worth our meditating. For, firstly, there are in its brief but comprehensive declaration decisive marks of a divine original, that wide and all-embracing vision by which God commands at once and without effort, from the beginning to the end of the transactions which He foreknows, and which His power and wisdom overrule. It is pre-

cisely similar in character to that magnificent fusing into one of the present and uttermost future in which the prophets of old, under the inspiration of Him who was now Himself a Prophet, speak of God's dealings with the spiritual Zion—of that very church which Christ was now about to build upon Himself—the eternal rock and sure foundation of it! So it is *here*, exactly,—He does not take into account the mutabilities and accidents of things—nor those limits which circumscribed the bodily presence, and goings in and out on earth of those whom He is addressing—He looks upon the Apostles, in their relation to the everlasting gospel, filled, as they were about to be, with the Holy Ghost, for their peculiar office, and standing before Him at once as the type of the Church yet unborn, and the predestined instruments by which it was to be evoked out of the elements of the world, still lying in darkness and the shadow of death. He regards them, therefore, so to say, in the essence of their office, as they embodied the great idea of spiritual unity—as the sole depositaries and expounders of His will to the end of time in those inspired records in which they, being dead, still speak—yea, live in the influences which issue from thence to the universal Church, and bind it together in a real unity and unbroken continuity of faith.

The Apostles the bond of union to the church.

Nor does the Saviour forget His own Godhead, the consciousness of which so often lies at the base of the majestic simplicity of His words—even

the everlasting *now*, in which it is the inalienable prerogative of the Deity to speak,—“*I am with you alway, even to the end of the world.*” He gives His own permanency to them—*always with you, and you therefore always with me*—though he had long ago predicted to them, that they should be baptized with the baptism that He ^{Matt. xx. 23.} was baptized with, and drink of the cup which He had drunk of—a bitter cup and a baptism of blood; “wandering about in sheepskins and goat-^{Heb. xi. 31.} skins,” like the Saints of old, of whom the world was not worthy, and like them to be slain by the fire and by the sword. Yet He gives them, in their *Church character*, a seeming personal immortality, a life at least commensurate with the world in which they were designed to preach the gospel. There is no mention, or so much as a hint of any that were to come after them, of any that were to succeed into their room, or be distinguishable from them. “*I am with you always, even unto the end of the world.*”

Now there are so many ways in which the commission might have been conveyed, without this thorough identification to all time of the Church with the Apostles, not merely *its origination from them, but its amalgamation with them*, as though they and the church were the same, that no fair reasoning, even independent of the historical facts of the case, can get rid of so emphatic a limitation. An Apostolic succession there must be, to constitute a church at all—the Apostles must be in it!—

A succession from the Apostles necessary to a church.

that is clear ; but how ? The declaration of our Lord must, in all natural interpretation, mean something like this, “ I will be with you, and the Church in you, as long as you live, and afterwards in the Church that shall spring from you, *so far as it shall be like its founders, and follow the faithful doctrine which you shall commit to its keeping* ; but especially shall my presence be vouchsafed to your Successors in the pastoral office, on whom, in their degree, your commission will descend, and through them to the whole body mystical, knit, both pastors and flock, in Me their Head.” And this breadth of meaning must be given to the declaration ; for though *the identification of the future Church with the Apostles* must be fully granted and laid down as a fundamental principle, and therefore an Apostolical succession of office, *as a portion of it* ; yet there are other points which go to the completion of the charter, and which, as they are quite as distinct, must be as little overlooked in any dispassionate view of the question.

It is clear, for instance, that the Apostles, on this occasion, not only represented the *governing body*, but *the whole church* for whose sake the government was instituted : as a State, or other society, acts through its rulers as its organs, and is represented by them ; but is not annihilated, or even abridged of any of its constitutional privileges, by such a substitution. The depositaries of ecclesiastical power, therefore, be they what they may, and in what degree soever Apostolical in commission and succession, are but a

portion of the whole society, as were the Apostles themselves—and it is, ultimately, to the whole body, founded upon the Apostles and Prophets, He Himself being the chief corner-stone, that His presence is assured. *This is to be inferred*, but the other condition by which it is accompanied is as unequivocally *expressed* as it is unspeakably important. There must be an *apostolical succession of doctrine*, But a succession of doctrine as well as authority. *as well as of office*, for it formed a main part of the commission to the Apostles themselves. There is nothing left to their own discretion in this matter—they were commanded to teach no other gospel than that which they had received from their divine Master: no human admixtures, therefore, were to corrupt its integrity—no will-worship, or mere traditional observances to be elevated into its authority, or obscure its simplicity,—no rationalistic improvements, either of enlargement or withholdment, to blunt the energy of the truth, or the direct enforcement of the doctrines of the cross. And, brief as The gospel commission admits no concealment. is the record, there is surely, in its express and precise provision, something irreconcilable with any system of caution or elaborate concealment. I do not mean any system of *preparatory discipline*, before the final introduction to the full privileges of the Church, or such a holy prudence as adapts the truth to the exigencies or peculiarities of men's spiritual state—that is *one* thing—but the reservation or keeping back, as special mysteries, of any ^a great ^a Here is a great deviation from the real mind truths from those who have been once admitted to the gospel title, or the withholdment of the mighty

of antiquity atonement of the Lamb of God as a motive and instrument to conversion—this is quite another thing, utterly different in principle, and incompatible even with the rudiments of the truth as it is in Jesus,—nay, there scarcely seems a possibility left, much less a discretion given, by this commission, of relegating high doctrines into the recesses of a mystical teaching at all. For in the very announcement of the gospel, and as an inseparable part of the initiatory rite are placed, *not only mysteries*, but the *very mysteries of mysteries themselves*—those secret things of God into which the angels desire to look—the atoning blood, which is ordained to wash the soul through faith, and which the baptismal water typifies, and the preaching of the adorable Trinity. *These* in fact are the great master truths, than which there are none greater, of the whole revelation, once in the depths of God's purpose before the gospel came, yet now not only not concealed, or capable of being so, but essential to the first step which the neophyte took in the church, and the common inheritance of every Christian child! “Baptize them into the name of the Father, and of the Son, and of the Holy Ghost;” “Teaching them to observe all things whatsoever I have commanded you,”—to observe *them*, that is, and no other. We know, beyond a doubt, from other passages both in the Old and New Testament, what this means in the language of Scripture—not a mere nominal adherence to the central verities of the scheme, while we obscure them under forms and discipline which our own judgment has superadded to

their simplicity, imposing observances and practices, as binding on men's consciences, which the gospel does not recognise—but that they should literally add nothing to it, as necessary to salvation, either in the *credenda* or *agenda*, nor diminish aught from it, for it was already complete—and this, *in strict analogy to the elder covenant, under plain denunciations of the divine displeasure, and the necessary forfeiture of Christ's presence.

* The Romanists clearly perceive the *necessary connection* between Apostolicity of doctrine and form to constitute the true succession—they claim *infallibility* of doctrine to themselves. But to suppose that Almighty God has bound purity of doctrine, even in fundamentals, to the succession, is against the analogy of the old law, where such succession was combined with apostasy, and the experience of the church of Christ. *For the Arians had it, and other heretics* in former times, as the Romanists have—the monsters of the papacy all had it. Jewel rebukes Harding for the supposition, and Laud, whose opinions on this and other points are greatly misconceived, denies “that visible and continued succession was a necessary mark of a true church;” and such he asserts, and he is a competent judge, to be the sentiment of the old Fathers. Ambrose tells us that any church which deserts the Apostolic faith and doctrine is to be abandoned, “Christus est solus quem nemo debet deserere.” (Amb. in Lucam, lib. vi. in cap. 9. v. 4.) “*The church is there,*” says Jerome, “*where the true faith is.*” Hieron. (in Psalm. cxxxiii.) But such is the spirit of all the old Fathers, and on that principle they acted in the ancient church. But so, in fact, the most vehement advocates of the succession allow; for we are told that catholic doctrine is to be maintained even *against the Rulers of the Church*; in other words, that the *true doctrine* of the Apostles is, after all, the *true succession*. They, therefore, who, allowing Rome to be corrupt, still prefer her because in the main she *holds the truth*, and they who hold fellowship with imperfect Protestant churches because, with all *their defects*, they hold the main and saving truths of the

That which was binding upon the apostles, binds the church which has descended from them, to the end of the dispensation—Christ has always been present with her, *potentialiter*, ready to fulfil His promises if she will discharge her duties, and *efficaciter*, at least with a remnant of the true Israel, even in the darkest times; and, in exact proportion to her true apostolicity, not only in order, but in fervency of zeal, devotedness of life, and purity of doctrine, and no mere legitimacy of outward succession, or grandeur of prescriptive forms, will be the divine power actually bestowed upon her, and the degree of God's manifestation among men.

The *actual privileges*, however, at all times, and the *future glories* of the society thus founded in perpetuity and incorporated with Christ, are in themselves wonderful, beyond our present powers of thought to comprehend, or adequately to express in words. Yet that society to look upon is, at any one period, lowly in outward show, and to the eye, ever falling to pieces and decaying: it is mean too for another cause—even by reason of the carnal elements, which are inseparable from a probationary condition, and the innumerable sins which *actually debase* every individual portion of it, gospel, inherency by faith in Christ, after all differ not in their abstract principle, but the application of it. Vid. Aug. in Johan. Tract. xlv. on the Pharisees sitting in the seat of Moses. Vid. the whole of Jewel's argument on this point against Harding, Def. Apolog. chap. 8. Upon the same text, "The Scribes and Pharisees," &c. and the Romish arguments upon it, see Jackson, vol. i. chap. xiii. book 3.

by mixing a something impure even with its holiest actions. But the church, as we shall see, is glorious within and without in her collective condition, and future perfection, such, as the ἀποκατάστασις πάντων, shall exhibit her in the finished work of the Redeemer; and at all times glorious in her aims, her titles, and her purposes, her relationship to the unseen world, and her union with her God and Saviour.

The church is wonderful too, in the *actual powers*, which, however inaccessible to the outward senses, and inconceivable by the carnal mind, are always working, more or less, within her—never wholly dormant—never utterly forfeited—and witnessing, by the certain testimony of the fruits they bear, to the presence of her Lord.

There is the laver of regeneration, signing and sealing our adoption as the sons of God, and washing the soul with the promised purification of the Spirit: there is the sustaining of the supernatural life, whose rudiments are thus implanted, by food equally supernatural, even the body and blood of its divine Lord, the very bread from heaven and the true manna! There is the power of the keys, the binding and the loosing of sins, and a final conquest, not only over *death*, but principalities and powers, and spiritual wickedness in high places, which have the power of it. All this is covenanted to the church—and as our heavenly Father bestows His natural blessings alike upon the evil and the good, so does the church, under Him, minister blessings even to those who know her not, or who despise her: she

The greatness of the church.

mediates and intercedes, in her degree, between the world and the throne of grace, and is the principle of conservation, by the fermentation of which, in the midst of corruption, the world, in its own despite, is kept from falling to pieces by its destructive action upon itself.

It is no part, therefore, of a Christian mind, either to withhold from the Church her titles of honour and exaltation, or to undervalue the offices which she is called upon to discharge. Our own spiritual hopes are too much bound up with her to do either. But we apply them to the church with this restriction—that they exist in it *solely by reason of our divine Head*, and that inherency in Him from which they are derived, and without which they cannot for a moment continue to subsist. When separated, by apostasy or otherwise, from the source of all their efficacy, they become either shadows or an unholy usurpation—titles of pretension without substance to sustain them, or power to put them into motion, yet not therefore *negative*—but *positive* in evil influences, and a necessary counteraction to the truth. If we do apply them, exclusively of a direct reference to Him, it is only in a secondary sense—as a *reflection* of that *actual* glory, and a derivative of that *essential* energy which are attached to His person and offices, and by which he works in the body of the redeemed. This distinction it becomes a matter of great importance to bear in mind, towards the formation of an accurate notion of the church of Christ upon earth—including

Wholly dependent on the union of the church with Christ.

in this term the *whole body of Christ's faithful* people, whether seen or unseen, existing in all the nations under heaven to which the gospel has been preached. We cannot tell what degree or kind of submission is due to its formal ministrations and visible heads, nor in what degree, mediately or immediately, we are united to Him who is in heaven, unless we have first determined how far Christ *actually* exercises the prerogative of Prophet, Priest, and King, in His own proper person, and own proper presence among us—and in what sense or degree, or whether in any sense or degree, He has delegated these great offices to the discretion of men.

II. 1. It is clearly a supposeable condition of things, that when our blessed Lord, by taking our nature upon Him, had propitiated the divine wrath, and purchased an entrance into His Father's kingdom for the souls of all who should come to Him, He might thenceforward have ceased to interfere as a Mediator, and not have followed up, *directly and by himself*, the scheme of that redemption which He had secured for men. He might have committed the power which was originally His own, and was still so, *meritoriously*, to men chosen, either by a transmitted commission, or an individual vocation—and He might have ordained them, in the strictest sense of the word, to act in His stead, with a full endowment for that purpose in virtue of their office; or rather a transference to them from Himself of the faculties indispensable to the exercise of so magnificent a trust. For though the partition wall

Christ
might have
devolved
His offices
upon men.

which sin had raised between God and His creatures was broken down for ever, and the impediment which lay *in limine* to any communication between them completely removed, it still remained to define the *mode of access*—and it might have been so ordered that approach *at all* to the divine majesty might have been made conditional on the interposition of His ministers.

As His Representatives and effectual Vicegerents they might have borne, to the exclusion of all who were not endowed with the same sanctity of office, *a real priestly and mediatorial* function, standing between man and God—with a *delegated* power indeed, but still a *real* one, abandoned in its exercise to their discretion, and therefore practically their own; and bringing souls, at their will, within the pale of salvation, or excluding them from it. Or, to put it in another and more specific shape, having obtained remission by His blood, He might in dispensing the treasures of forgiveness, have attached them indissolubly to positive signs, or other outward acts, *ecclesiastical* rather than moral or spiritual; He might have conferred the sole right to administer and regulate them on those who stood in His place among the congregation, and by thus tying grace to authoritative forms, and the forms to specific offices, have put the keys of life and death into their hands; a portentous power certainly, erecting man into God, but still easily conceivable.

Again—being constituted by His prophetic character, the teacher of His church, he might have

so framed the institutes which he had inspired for this purpose, that, though committed to writing *in their totality*, they could be *understood* solely by an initiated class and a traditional key—or so that, being *only a partial and incidental revelation*, they might need *throughout* an auxiliary and co-ordinate canon—He might have devolved the interpretation of the obscure record, or the possession of the *so-called auxiliary*, but, in fact, *dominant* rule, to some definite tribunal, individual or collective, and endowed them with an infallible judgment, and an authority without appeal.

Having been invested, not only with the authority of sole Teacher to His people, and with that claim to their love which the exhibition of His unparalleled sacrifice renders irresistible, but with a *character of command and a super-regal majesty*, He might likewise have delegated *this*, like His offices of Priest and Prophet, and thrown it off from those Almighty shoulders, on which, according to the evangelical prophet, the burthen of government should rest, upon a human representative! It matters not to which part of the kingly power you look—whether the internal, in ordering His people, or externally, in protecting them from the violence and machinations of their enemies—both the one and the other *might* have been *vicariously* exercised, had he so pleased, on the withdrawal of Himself.

But we are justified in going further than accounting these arrangements to be *possibilities*, that is, if indeed we *may* so judge of matters, transcend-

ing our capacity, and all the relations of which we cannot know. They are, at least in the eye of man, things probable and reasonable. Experience demonstrates the fact, that such a devolution of the *priestly and prophetic offices* at least, is recommended to many feelings of our nature, not only by the deep rooted passions and prejudices which it directly or indirectly gratifies, both in the ministrant section of the church and those to whom they minister, but by the argumentative support which it derives from certain plausibilities, not to call them *requisitions* of the natural reason which it appears to answer. The feelings are corrupt and the reason perverted, yet so it is. But at the same time it can admit of no doubt, that on so important a point the revelation to mankind would have been *distinct and express*, and if not *irresistible or demonstrative*, yet admitting as little difficulty to a candid enquirer as those *other* dealings of God which require a corresponding action, and lay an appropriate obligation upon us! For it must not be forgotten that all this, not only in its most intense form, but in any *considerable approach* to it, may prove indispensable to salvation, in its operation on our power to avail ourselves of the offered mercy —nearly as indispensable, in the way of instrument or condition of bringing us to God, as the grand act of propitiation itself. A distinct affirmation of it therefore, or, by the *adoption of another principle, a negation of it*, we may confidently expect in the word of God.

But if so,
scripture
must be
clear upon
it.

Another
theory of
the Church
and its
powers.

2. On the other side, there is that mode of operation, in the government, and sustenance of the church

which the plain declarations of holy writ recommend to our acceptance—less splendid indeed to the eye and less subservient to spiritual ambition, but in its deeper foundations in essential truth more patient of scrutiny, and more satisfying both to the heart and to the intellect.

Nothing but the rationalistic assumption of another rule, with a power to overbear the scripture, can shake it; while it is fortified by the testimony of the earliest catholic Fathers, and has to *us*, as children of the Church of England, an unanswerable confirmation in the judgment of our own apostolic church. Christ may still in the real sense of the word minister in us and among us, even in His exaltation; and from the throne of His majesty at the right hand of God He may personally and literally rule over us. Nay, by virtue of the Godhead into which the Mediator's manhood is taken, He *cannot but be actually present*, and, unless there be a violent suspension of the divine energies, really administer by Himself, the kingdom which He has founded, and the church which He has redeemed. And if in all that constitutes spiritual life, as *distinct from outward form*, and the effectual working of grace in men's souls, He *does* thus administer it—if, intangibly to the outward senses, yet *with a real and active presence* He *does* exercise those offices, whose possession by Him is made, by holy writ, indispensable to a Saviour; and if they are not *communicated in fact*, even if they be *communicable in theory*, to any portion of His church, the whole aspect of His

visible body, its actual powers and true relations to Him, will be essentially affected by it.

He will, indeed, still have his ministers set apart from the great body of His people, bearing forth his commission to teach, and with the anointing Spirit from on high to capacitate them for their office, if they present the moral conditions which alone can fit them for its reception. But He will have *no substitutes, no authorities whatsoever with unconditional powers*, vested in their hands—none to *stand between Him and the soul, as He stands, in His glorious mediatorship, between the soul and God!* They will be His witnesses indeed, and lead the souls of which the Holy Ghost has made them overseers; but only in companionship with *the word* which contains their warrant of office, and at once confers and limits the authority which they exercise.

Effect upon
the ministry
of His ex-
ercising His
offices Him-
self.

They will call sinners to repentance and remission of sins through the blood of Christ, but as they cannot *produce the one* so they do not *confer the other*, save by conducting their flock to *Him*, who, after dissolving the heart of stone by His Spirit, hath, in His own right, the authority to bestow rest upon the soul, as in his great love, He assuredly has the will to do it.

They minister in the great congregation, and conduct the penitent, through the sacraments which they dispense, to an immediate and ineffable union with the source of life, through faith, but not *ex opere operato*, as the Romanists profanely fable, not absolutely or irrespectively of those moral condi-

tions in the recipient, which may fit a rational soul for such a privilege, not otherwise than as bringing the believer, *by an act of faith*, to the Redeemer whom it appropriates, and whose pleasure it is, in these divine mysteries, to manifest a peculiar presence, and to bestow a special blessing.

3. *In both views* of the matter, the like supernatural influences are held to be indispensable, and the same exercise of a divine power to be inseparable from the dispensation; the condition, in fact, on which its spiritual influences, and consequent efficacy depends.

In both cases there is devoutly supposed the same combination of offices of Prophet, Priest, and King, as *primarily and essentially* residing in Him, *through whom alone, meritoriously*, whatever be the *proximate means*, the sinner can approach his Maker. *In both cases*, the church, even the whole body of Christ, is the ultimate recipient of the graces which flow down from the fulness of the Redeemer's riches, for the purification and salvation of souls. It is the great instrument, in one form or other, by which a knowledge of the gospel is diffused among men, and ordained, in its *organized ministrations*, and apostolic means of grace, to train and ripen the soul for glory.

Both schemes, even that which claims the lesser majesty of office and authority to the successors of the apostles, in ruling and teaching, are compatible with a ministry divinely commissioned, and perpetuated in an unbroken line from the inspired college. With a ministry authoritatively teaching, so long as it does so from the infallible words of life, and them-

Both schemes agree in the primary offices which they assign to Christ.

selves too, albeit not *by office infallible*, yet *morally assured*, by the use of the ordained means, to learn themselves and convey to others all necessary truth—not only leading in holy things, but in the sacraments administering a truly divine food—not only absolving or condemning by a declaration of holy writ, but accompanied, *when the required conditions are present*, by a divine power to ratify the sentence; and though with no *lordship* over the flock, yet with a spiritual fathership, not by human permission, but divine right—in fact, with regulated prerogatives as great as men, with safety to themselves or others, may exercise over brethren, with one Master who is in heaven, and not defecated by virtue of their office from those passions and infirmities which they share with those whom they are appointed to guide.

4. But though, by extenuating a little the bolder scheme, *there is, thus far*, a theoretical agreement, yet, when put into action, there is this important, and even fundamental difference between them,—

But in the latter view Christ is not only theoretically but practically all in all.

that, in the one, Christ is all in all, not *notionally*, and in verbal confession only, but *literally*, and *practically*—the soul, from first to last, has no other Priest or Mediator than that divine Saviour who is always present to it—to Him, every ministration leads, and with Him, not by works or sacraments operative in themselves, but *by faith* it is brought into a close and constant union. In like manner, in this theory, the word of God, as written, is *immeasurably* superior to any other authority what-

soever: it contains, not partially, but *in integro*, the *very truth* committed to the apostles, and taught by them, and is, both in quantity and quality as the fathers speak, sufficient for salvation. *It is unapproachable, therefore, even by the holiest and wisest of writings which have not been touched by fire from the altar, and similarly authenticated by the Most High.* Not only does it teach all things *necessary to salvation* as evidently as the vehicle of language in which it is couched, can convey it; but it is so overflowing with divine wisdom, that the longest life, the most capacious intellect, and the most spiritualized heart can never exhaust it. As the word teaches, then, so does the church; her burthen is Christ Jesus, and salvation of souls through faith in Him. She does not speak of herself, except subordinately, *but of Him*. She does not call for obedience to *herself*, except *conditionally*, but *directly to Him*, whose mere minister and witness she is. She does not dare to interpose between sinners and the Saviour; but she leads to Him—she points to Him—she teaches practically the way to Him. She does not empty the means of grace or the blessed sacraments of their covenanted efficacy, nor diminish, by one iota, their spiritual gifts; but she does not presume, *unbidden and unsanctioned by the word of God*, to divorce their life-giving effects from the faith which unites us to the Redeemer. She pronounces *boldly*, where *Christ has commanded her*, fearing not the face of men; but, even in her most authoritative acts, she decides

conditionally on what she has no faculties to *determine absolutely*. She is no searcher of men's thoughts, nor penetrator of mysteries ; but leaves the truth to Him who deals directly with souls, and is a discerner of spirits.

5. The church does not undervalue herself, and so betray, by a false humility, the dignity with which she is invested, but glories in her office, as the witness and keeper of holy writ, the receptacle of the means of grace, and the representative of the kingdom of heaven among men. But, in all things, she magnifies her noble calling, the more she magnifies the Saviour who dwells within her. She cannot but be thankful for the glories and ineffable privileges which are hers, through her Head, and therefore, *more surely hers than if they rested in herself* ; and she prays for the consummation of all things, and the coming of the Judge, which shall complete the number of His elect, and hasten His kingdom ; *but on earth she is militant, and wears sackcloth, and confesses it !*

Art. 19. Speaking from the mouth of the Church of England, as her purest type, she thus defines herself, *in essentials*,—" *A congregation of faithful men, where the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things which are, of necessity, requisite to the same.*" *In her perfection*, the inheritance of the apostolic form, is united with the *apostolic doctrine*, and confers upon her ministers the fulness of the power transmitted in the commission, and on her people its undiminished blessings ; but this combina-

tion is not of her essence, but solely of her perfection, the crown to the beauty of holiness which is in her. The same church of England, therefore, whilst she abhors schism, and a spirit of separation, as a tearing of Christ asunder, and a sin against holy charity; while she keeps close to her own apostolic order, and holds that by divine appointment so it has been from the beginning, yet pronounces no sentence of exclusion or condemnation upon those communities in the body Catholic to which the providence of God has not secured a similar protection to the faith. She values indeed *her own blessings the more*, by the contemplation of *their loss*; but she does not dare to curse, *even by implication*, those whom her Master has not cursed, *nor to make the heart of the righteous sad, which God has not made sad*. Albeit, with the essence, they do not possess the *perfection of a church in all things*, yet she holds fellowship with them, *recognising their covenanted claims* to God's love, and determines not but that Christ may even dwell with them as with herself; nay that *He does so, wherever* the soul has appropriated Him by a faith that worketh by love—one faith, one baptism, one Saviour; one church universal, united by the same indwelling Spirit, though with varieties of discipline and a difference of outward form^c.

Ezek. xiii.
22.

^c Vid. Burnet on Article 23. Jewel, Def. Apol. pt. II. c. 5. Works. Hooker, Eccl. Pol. VII. c. 14, 21. Vid. Bancroft's opinion on Presbyterian ordination, in Bernard's Judgment of the late Abp. of Armagh, &c. 1657, p. 138.; the whole of the documents in this little volume are well worth perusal. Vid. Field on the Church, B. III. c. 39. Such was the opinion of Laud and Andrewes,

6. In the other scheme, or *in any approximation* to it, the Redeemer is invested with attributes, which be they *theoretically* what they may, are *practically* transferred into the hands of men. He is only in the *background* Himself. Supreme, indeed, and *perfectly good and glorious*, but removed from the

high as they placed episcopacy, as essential to the perfection of a Church. Of Hall, and Bramhall, and Usher, and Downham, and Bilson, and Davenant,—in fact, of the greatest names in English theology; and on this ground the highest authorities in the English Church, from Cranmer to Howley, have proceeded in their brotherly intercourse with the foreign churches. Vid. Hawkins on the Apostolical Succession. Bishops Cosin and Morley, both communicated with the foreign Protestant churches in their exile rather than with Rome. Archbishop Laud on his trial, denied, indignantly, the charge of separating the English church from the reformed churches on the continent.

I add a short specimen of the way in which our great divines speak. “Though our government be of divine right, it follows not either that there is no salvation, or that a church cannot stand without it. He must needs be stone-blind that sees not churches standing without it. Something may be wanting that is of divine right, and yet salvation may be had.”—Bishop Andrewes.

Touching episcopacy as *necessary* to the *perfection* but not the being of a Church. This mistake,” says Bramhall, “proceedeth from not distinguishing between the true nature and essence of a Church, which we do readily grant them, and the *integrity* and *perfection* of a Church which we cannot grant them, without swerving from the judgment of the Catholic Church.”

“If by *jure divino*,” says Francis Mason, “you understand a law and commandment of God, binding all Christian Churches universally, perpetually, unchangeably, and with such absolute necessity, that no other form or regimen may, in any case, be admitted; in this sense neither may we grant it, nor yet can you prove it to be *jure divino*.”

The Act of Uniformity, which necessitates episcopal ordination, is only an act of internal regulation, a change in the old *practice*,

immediate perception of the individual believer, and, to the eye of the penitent, overshadowed by the church. The visible body, having an *inherent*, and not a *conditional* authority, sufficient *to absolve or to condemn, to enact or to abrogate*, at its own discretion, the soul, *naturally*, and *almost necessarily* is arrested there, *without rising beyond it or above it* ;

but no sentence upon other churches without episcopacy. The question touching Dissenting, so called, churches, is wholly distinct from the former. But it may be well to remember the words of a great divine of our church, Dean Sherlock : “ Nothing can separate us from the Catholic church, but what forfeits our Christianity, either a final apostasy, or such heresies, as are equivalent to apostasy.”

Vid. Hooker, lib. III. c. 1. to the same effect. “ We speak now of the visible Church, whose children are signed by this mark, *one Lord, one faith, one Baptism*. In whomsoever these things are, the Church doth acknowledge them for her children—they only she holdeth for aliens and strangers in whom these things are not found. For want of these it is, that Saracens, Jews, and infidels, are excluded out of the bounds of the Church; others we may not deny to be of the visible Church, so long as these things are not wanting in them. For apparent it is, that all men are, of necessity, either Christians or not Christians. If by external profession they be Christians, then they are of the visible Church of Christ.”

On the relation of the Episcopate to the Presbyterate, and therefore, by inference, on the validity of Presbyterian ordination under certain circumstances, vid. Hieron. Epist. ad Evag. de Gradu Episcopi et Presbyteri, 146. Chrys. int. 1 Tim. iii. homil. ii. tom. xv. p. 604. And Amb. Comment. in 1 Tim. iii. 8. Opp. tom. 2. Similar is the theory of Augustine; and in earlier times Clem. of Alex. This does not affect the divine appointment of Episcopacy, in the slightest degree—nor the practical application at all seasons of the church, of the advice of Ignatius to the Magnesians to do nothing without the bishop, but only the theory of it, and its relation to the Presbyter.

signs and symbols assume a substantive value, irrespective of moral conditions, and a spiritual meaning—the simplicity of the gospel is lost, and the power of its fundamental and soul-searching verities neutralized under a difficult and complicated system. Higher intellects may discern the main truths in the midst of this obscurity, and a soul here and there has vigour enough, or purity enough to grow in spite of it, for faith may hold fast the clue in the midst of the most tortuous labyrinth; but in *the great mass of those* who are subject to its influence, the freedom and joy of the evangelical state is exchanged for doubts and hesitations, a grievous bondage to unprofitable forms, or a superstitious externality, and a degeneracy of the whole soul.

Christ concealed from the soul by the first scheme and His place usurped.

7. In proportion to the prevalence of these principles, the *ministerial and superintending offices*, assume *perforce*, not only a *leading and legitimate prominence*, but an overwhelming *preeminence* in the body of Christ. By resolving every thing into authority, and by those imperceptible advances which the indefatigable instinct of power is sure to make, they gain more and more possession of what is the common inheritance of the flock of Christ, till custom sanctions the original wrong, antiquity makes it venerable with hoary tradition, and nothing short of a violent change and convulsion of the church can regain it from the usurpation. It destroys, likewise, that *vivid individuality* which, while it is perfectly consistent with order and a rational discipline, is indispensable *to the life and healthiness of the church*;

and is quite as essential to *maintain* its animation, as subordination is to control its eccentricities, and a *corporate feeling* to *exalt the mere selfish impulses*. Without it, order and union only lead, as in secular polities, to a despotic centralization; and, by removing the play of those separate activities, which it ought to content itself with regulating, it leaves nothing behind, at last, but an unintelligent obedience, and an overgrown and irresponsible authority.

It is to the offices of our blessed Saviour in His church, the “fulness of Him that filleth all in all,” that I shall solicit your attention—the *offices of Prophet, Priest, and King*. It will be my purpose to shew in the course of these lectures, that He exercises them *Himself*, and dispenses *actually*, though *invisibly*, the inestimable blessings which result from them, to the soul which is prepared for their reception—making the church indeed His *fulness*, not because *He has conferred His offices upon it*, but because *He who is thus inexhaustible in power and goodness is Himself conjoined with it, and dwells in it*, animating its services, giving efficacy to the means of grace, and communicating His treasures to us, in proportion to the capacity of our souls to receive them, and our disposition to improve them! I shall not, of course, attempt in any way to *exhaust* so vast a subject, or to say any thing which has not been said better, and a thousand times over by other men; but it may have been forgotten; or rejected for splendid *novelties* which are *novelties*, and yet *ancient errors*; and though it be a humble, yet it is a useful office, to

recall plain truths, not only so written in scripture that they who run may read, and witnessed immemorably by the lives and voices of the Saints, but not so much as doubted of, of old, in the Church of England. In the execution of this task I shall touch upon the characteristics of our Lord's economic offices as briefly as *is compatible with a distinct statement of them*; and shall point out the main perversions of doctrine which, under the *plea of exalting the church really lower it*, and by giving to men what the *Incarnate God in person exercises among us*, endanger its security by *shifting its privileges and blessings to an unscriptural foundation which is utterly inadequate to sustain them*.

It will be desirable, likewise, as occasion offers, to point out the historical rise of the errors in question, and, above all, to shew their bearing upon our own established system. And at the present moment of threatened innovation and *actual confusion of opinion*, when the whole church heaves with throes that portend some awful change, *this* is of supreme importance to all, who are dutiful children of the church of England. But especially it is so *to us* who tread every day upon the ashes of her most illustrious martyrs, and to whom the world looks at such a crisis as the expositors of their principles, and the natural vindicators of their memory. Let others misrepresent or vilify the one, and *unconsecrate* the other—but in this place, and at least within these ancient and eloquent walls, it ought not to be forgotten that our inheritance is of their winning, and

that the light, whether of true religion or useful learning which we enjoy, was first reflected from the fires to which they gave their bodies, while they committed their souls to Him whose witnesses they were, and the *faith thus sealed with their blood, to the keeping of the church which they regenerated.*

We cannot, therefore, but jealously observe the bearing of these questions, as at present agitated, and by holy and able men expounded, upon the statements of divine truth which the Church of England proposes for our instruction, which form, in our hands, the basis of national education under her, and by which, without tyrannizing over our Christian liberty, she guides us, to a due understanding of the oracles of God. I shall therefore direct the attention, especially of my younger auditors, to her judgment on these solemn points, whenever it is to be ascertained, as unfolded *practically* in her formularies of devotion, and theoretically *defined by her articles of faith.*

She is, under God, our nursing mother, and *the only image of the Church Catholic which we know of*, is that which *she* embodies to us. She is the representative of Christ ; she puts us, with provident care, under the protection of our Lord, even before we are conscious of the blessing ; she teaches us to lisp in holy words ; she dedicates our youth to God, and in her pure and comprehensive discipline, trains us up into our spiritual manhood. Even then, she inspires our devotion, while she regulates our faith, and accompanies us from the cradle to the grave

in that grand circle of offices which embraces every vicissitude and condition of life, instructing us how to improve them, how to *unsecularize* even earthly occupations by impregnating them with a divine spirit, and conferring a consecration from heaven upon them all.

These are very powerful claims upon the heart and judgment of reasonable men, and should make us pause long and ponder well before we disparage her claims to Catholicity, dishonour her formularies, and risk we know not what ultimate results, or what calamitous consequences to the church and to the nation, by overthrowing the ancient landmarks of opinion, and sapping the traditional faith and the undoubting loyalty of men to her communion.

But, at the same time, let "God be obeyed rather than men;" if she be not what she professes to be, a true branch of the Church Catholic, and if she have forfeited that inherency in her Head, which can alone entitle her to participate in His fulness—if she feeds us in barren pastures, and baffles our faith with a mutilated creed—why, then, I would say boldly, let no early prepossessions, no filial relentings, no reproach of inconstancy prevent us from coming out from the midst of her, and embracing, wherever she is to be found, the true church of Christ. But, if she has not only *not* forfeited the title of a church, but is at once the descendant, and the purest, truest representative of the church apostolical—if the articles of her faith, be all of them proveable to demonstration, from the word of God, as the primitive

times interpreted it, and if she has only done her duty to God and man, by refusing either to add to this sacred deposit, or to diminish aught from it—if she has rejected nothing of the forms of preceding ages but their superstition, or, of their creed, but its novel-^{The Church of England truly Catholic and Apostolical.}ties, and emancipating herself from a fictitious antiquity, has taken her stand at once on the times of our Saviour and His apostles—if, in refusing to lord it over Christ's heritage, she only leaves us “the Gal. v. 1. liberty with which Christ has made us free,” after teaching us, how to use it—if in discarding earthly mediators, and the protection of angels, she brings us directly to our King and Saviour, the overshadowing wings of Him who loved us, and the strength of the living God—if in the majestic austerity of her formularies she chastises the imagination and the attractiveness of will worship, only to offer up the sacrifice of ourselves, our souls and bodies, in words which are the perfection of a reason elevated by faith, and modelled upon inspiration—if she refuses to limit the Saviour's offices, or modify the gospel message, because she dares not rationalize upon the ways of God, or tamper with her commission—if she discards the pomp and trappings of an external ceremonial, that she may not obscure the simplicity of the truth, and that she may be clothed, in the church's true glory, the righteousness of Christ—if such be the church of England, as our fathers, and fathers' fathers have held her to be, and such, as while scripture remains in its integrity, and sole authority over faith, nay, as long as the primitive fathers remain to interpret it,

she can prove herself to be against all gainsayers, great will be the sin upon our heads, and great the crime towards those who come after us, of whose inheritance we are the guardians, if we permit so much as one stone of our holy house to be moved. We say, like our fathers of old, “Nolumus leges Angliæ mutari.” “Nolumus sub quocunque nomine mutari ecclesiam Anglicanam.”

III. Before I go further, there are some general remarks, founded on reason and justified by history, which are calculated, I think, to clear the way for a calm and dispassionate consideration of the actual powers and privileges of the visible church, and its relation to Christ.

1. Errors, especially in religion, are usually dangerous in proportion to their connection with solemn and substantive truths and their approximation to them; *to extenuate false doctrines on the ground of this admixture, and to plead that they be touched with a delicate hand* is therefore a policy absurd in its principle, and full of danger in its application—for there must be truth, and a great deal of truth in them to render them dangerous at all—*nay, it is this very admixture which gives them their verisimilitude and currency originally*, and constitutes, in periods of reformation, the great difficulty in the way of restoring the faith to its original purity. For not only does the connection in the mind of men, at the moment, between the truth and the associated errors, form a *plausible plea* against innovation, lest any attempt to remove circumstantials, should, in

the rudeness of the separation, affect essentials; but, from the tendency of human nature, the lack of discernment in the mass of mankind, and the vehemence of the passion for change, when once engendered, there *really* is such a danger. But unless we would make the very strength and excess of error a reason for its perpetuation, and render reformation impossible because it is dangerous, it must be confessed that both the sin, and its consequences must be attributed, not to those, who, in evil times, are vindicators of the truth, but to those whose unauthorized and profane additions to it, or culpable toleration of error, compel men, at all risks, to the examination of foundations, and that bold handling of sacred things, which it would have been, otherwise, sacrilegious to disturb.

2. It often happens that truths are in themselves most important, and even impossible to be over-valued, if maintained in connection with accompanying or modifying circumstances and in *subordination to the master principle*, and yet naturally degenerate into dangerous errors, when they are *polemically and exclusively considered*. And the history of the Church, in all ages, abundantly testifies, that this exaggeration and displacement of all due proportion, constantly originates from that very earnestness of desire which holy men have felt to impress upon cotemporaries, the conviction of forgotten principles, of which they themselves estimate the importance and over passionately deplore the neglect.

3. Good men profoundly penetrated themselves

The dangers
of reform
attributable
to the
authors of
error.

with the importance of divine truth, zealous for the effectual propagation of it, and impressed with the *necessity, at any rate*, of religious convictions to the mind of man, and their identification with whatever is good or noble in it, have not unfrequently been betrayed, by the infirmity of human judgment, into another mistake of conduct. They grieve for the lack of faith around them, and the seeming inability of the carnal mind to receive or appreciate great gospel truths, which, when stated in their simplicity, lack prominency to strike the eye, and power to awaken the deadened apprehensions of an unspiritual age. They have, therefore, been tempted to *dress them out* for that depraved taste which rejected them in their integrity; and to clothe them with such *additions and exaggerations* as were better fitted, than the seeming nakedness of the Apostolic teaching, to attract the attention and overpower the imagination of men. Where they were unable, or thought themselves unable, to obtain admittance for true religion, or to maintain it in its purity, they have compromised with error and enforced superstition^e.

Errors in religion encouraged sometimes by holy men.

But the issue has always been such as will follow the substitution of human wisdom and means for

^e This is very observable in the great Fathers of the fourth century, in the manifest encouragement which they give to the worship of Saints and relics—yet struggling against their own secret misgivings, and endeavouring by feeble palliatives, and the throwing in of scripture limitations to prevent the dangerous results of the practices which their vivid eloquence recommended. How else explain *tolerably* such writings as Basil on the martyr Mamas,

divine—*there is something inherently wrong in it*, and its best calculations are always thwarted, for *good cannot be worked by unrighteous means*—"the weakness of God is stronger than man, and His folly wiser than our wisdom." Not only has the obscuration of the truth been the immediate result, but the weakening in men's minds of that sense of it which is inseparable from simplicity, and the permanent extinction, as awakening energies, of those fundamental principles, which these representations of them were intended, in all sincerity, to subserve.

Surely we are justified in saying that the great error in question was not only a mistake in judgment but *a defect of principle*—that it was, in its origin, *rationlaistic*, and came from a lack of perfect faith and nothing else—a faith, I mean, not only in the grand truths of the gospel, which underlie the grossest superstitions and corruptions of the Church—but *in the seemingly inadequate means for giving them effect, and that simplicity in propounding them*, which is all that the Word of God, and the recorded practice of the Apostles, has authorized us to use.

Such a loyal adherency to the truth, and frank trust in Almighty God—such a rising above expediency and the temptation of immediate advan-

Ephraim Syrus on Basil and the Forty Martyrs, Gregory Nazianzen on Athanasius and Basil, Chrysostom on the Martyrs of Egypt. Vid. Bishop Newton, Dissert. 22. The same kind of accommodation led to Judaical mixtures to attract Jews, and to Platonic doctrines to compound matters with the philosophers.

tage, even where the souls of men seemed interested in deviating from the simplicity of the faith—such a holy terror of tempting God, and forfeiting the fulness of the Saviour's presence, by either taking away from what the gospel has expressly revealed as necessary to salvation or adding to it, would have saved the Church of Christ from many a splendid fraud—and it would have effectually prevented that gradual encroachment and amalgamation with the popular faith, of seductive but pernicious error, which it required at last a violent tearing up of old opinions, the overthrow of constituted authority, and the blood of martyrs profusely shed to remove.

4. Whilst, on the one hand, we ought never to forget the carnality of the human mind, and that rationalizing independence which is the prolific root of infidelity, so it is hardly safe or right to exclude from our calculations another tendency of human nature, that *vis inertix* which is always at work, if it be not a contradiction of terms to say so, within the pale of the Church, and modifies, if it does not deaden her more salient and energetic principles. There is always, *in the long run*, a disposition to rely upon the statements of our *immediate religious instructors*, to throw off upon them the onerous responsibility of *examining and ascertaining the truth*, and in so doing to relax that self-exertion which scripture enjoins, and to exchange the activity of the divine life, *both moral and intellectual*, for a dependency not only on *a vicarious holiness, but a vicarious faith!* And

though, on the one side, it cannot be denied, that both within and without, our usual struggle is with the antagonist principle, that pride which is destructive of religious humility and of that child-like temper which Christ requires ; yet notwithstanding, *in many cases*, it will be found to arise from an undue and exaggerated pressure upon the faculties of the reason and the resiliency of the mind in the opposite direction, quite as much as *from any original lack of docility* or a truth-loving submissiveness of mind. No violence of sectarianism, no schismatic independence, falsely called by the title of religious liberty, can free the mind from that rational subjection to its teachers, which is a principle of the divine implanting *as well in religious as in civil relations*—and certain it is that it may be more effectually preserved, and permanently improved to higher purposes *by regulation and subjection to scripture only*, than by taking advantage of its weakness, and the encouragement of an inordinate dependence.

5. In the Jewish economy, and the arrangement of its religious system, the *outward forms* assume throughout a predominant importance. They were, in fact, essential in that symbolical and preparatory scheme, not indeed because they had any virtue *in themselves*, but one *relative* and of *institution*—they were the depositaries in which Almighty God had laid up for safe custody the spirit of the gospel that was to come ; signs which precluded that tampering and changing, by imperceptible additions and subtractions, to which *verbal declarations* are liable ;

Dangerous
to strain
men's faith
too far.

Judaism a
religion of
form, Chris-
tianity of
spirit.

and bearing witness, by way of prophecy and type, till, by the coming of the substance, they should, by a natural dissolution, be done away.

But in the gospel the *spirit is predominant* and forms subordinate; it is conceived in a divine freedom, corresponding to the universality of its application—it is essentially wide and diffusive, only accompanied by two outward signs and instruments of grace, as generally necessary to salvation, and such other simple forms, for order, and the beauty of holiness, as the conditions of a visible church render indispensable, and legitimate authority may prescribe. Thus simple are the actual outward signs which its divine Founder has ordained, that the spirit of things heavenly might be *seen through them*, transmitted as by a transparent substance, without compelling the mind to dwell in or on the material elements as more than symbols of the accompanying and vivifying power which is inseparable from their due reception. Being dependent, moreover, on moral conditions of heart and affections, these graces have a natural capacity of overflowing the limits of the form, and here and there, where it seems good to Almighty God whose Spirit bloweth where it listeth, of existing in saving energy and evangelical faith without it.

6. Beyond a question, as we have already seen, the fulness as well as undoubted certainty of that blessing which Christ has covenanted to His church in His abiding presence and mediatorial attributes, is *assured in their first sense and in their highest degree* to their successors, who combine *all of the*

apostolical commission which was transmissible ; not only their doctrine and sanctity, and the general spirit which animated them—but likewise the very form and organization which they communicated to the body of the church catholic. And in this presence it is, that the perpetuity of her strength and her efficacy in the saving of souls consist. But, whilst this is granted as scriptural and provable ; and whilst we ourselves are thankful for the possession of this privilege by our own venerable mother ; there are other considerations, besides those formerly noticed, which, in the practical application of these principles, must be allowed, both in reason and scripture, to carry great weight with them, and to infer a necessary limitation. The substance, after all, the *saving of souls by the preaching of Christ crucified*, must not be sacrificed to the vehicle ; and it is not only a possible case, but one to the occurrence of which we have the testimony of our own experience, that the organization may remain, while the spirit, which was intended to animate it, is entirely gone, or the vital action of it at least suspended—so that, to all practical purposes, and real power over the souls of men, the truths of the gospel may cease to exist ; not formally denied, nor by *direct avowal abrogated*, but mutilated by suppression or overlaid by addition ; and the whole results completely changed by the intermixture of debasing elements.

The spirit
of Christi-
anity not to
be sacrificed
to its forms.

If this be so, one consequence will inevitably follow ; that the visible succession from the apostles, with all its inestimable blessings, in preserving the unity, in

transmitting the privileges, and animating the faith of the church, will cease to reflect the character of an ordinance of Almighty God ; and being unfaithful to its trust, and self-disrobed of its sanctity, will render dim and indistinct, the outward evidences of apostolical authority, and the claim to men's obedience and reverence for it as a divine institution.

The Apostles' successors inferior to the Apostles themselves.

Nor must we forget that, in the bequeathment of the apostles' power to their successors, there are permanent limitations in its extent and character, *at all times, and in all circumstances*—from the withholding of that inspiration, and of those miraculous endowments, with which the immediate successors of our Lord were clothed from above, and by which they were prepared for their high mission, and the first subjugation of the world to the doctrines of the cross.

We do not, and cannot, claim for our spiritual fathers, and chief shepherds, any extraordinary effusion of the Holy Ghost; any power of interpretation apart from the right use of the ordinary means and faculties which God has given ; any penetration into the hearts of men, by an infallible introspection ; or any overruling of the operations of God's physical and moral laws.

The place of these gifts is supplied by the ordinary influences of the Spirit, conveyed, in a more copious measure, to those who are called to the ministry, but sanctifying, both pastor and flock, in their degrees and ministrations ; acting upon the hearts of believers through faith ; signing and sealing the promises in blessed sacraments ; and vitalizing these prime truths

which are taught by the Church, from the oracles of which she is the divine Interpreter, and from which she speaks as the ambassador of Christ. And let it not be said that this is insufficient to testify God's presence; for, even in the earliest times, as powerful an evidence perhaps, as the outward miracles, were the holy and devoted lives of the teachers and professors of Christianity; and the undeniable proof which they afforded of the new creation, was better fitted to move men's minds, than all that eloquence and reasoning could accomplish without it! And this is now, whether we will or not, the only practical proof which the Church descended from the apostles can exhibit *to the great mass of mankind*, of the special presence of the Father, the Son, and the Spirit, in her ministrations—and, even where men *have* the capacity to estimate the historical proof of her title to their love and reverence, it is in this power to lead the soul into a higher acquaintance and more intimate communion with God than it can otherwise attain, as *exhibited in an apostolic zeal and the fruits of the spirit*, that they recognise the best, and only irrefragable token, of her commission to save and to rule souls.

Another awful thought is suggested by the growth of our responsibilities in proportion to our privileges, and the inseparability of apostolic devotedness from apostolic forms, if the claims of the succession are to be really substantiated—As Almighty God, on other recorded occasions, has revoked honours and privileges conditionally bestowed; rejected those whom he had chosen; and treated with scorn and a right-

God has removed
sometimes
His blessing
from the
succession.

eous and awful contumely even the priesthood of His own anointing; so, by that analogy of dealing which gives unity and consistency to all His dispensations, He may act toward *us*, if our sins call for it, and if, in the hour of His justice, it seemeth Him good. And thus not only may our light wax dim, but what has originated from the neglect of men, may be deepened and *perpetuated* judicially by the wrath of God, till the eyes of all the world are witnesses of the Church's shame. This is no idle apprehension—for to rebuke the vain boast of outward privileges, and of apostolical descent—unless history falsifies the truth—*He has thus* vindicated His honour, and made, at the same time, the perfect freedom of His grace and the riches of His mercy to be known. *He has* shown that all He gives us He can take away, and that He can and will save souls without us; that the ministry were ordained, not for their own glory, but the edification of the church; for the salvation of men's souls, through the living gospel committed to their charge, whether they be apostles and prophets, or the humblest doorkeepers in the house of God;—In one word, *He has*, Himself, removed the crown from the head of the succession, and scattered far and wide, through other instruments of His grace, those spiritual blessings, for the special preservation and perpetual transmission of which it was originally instituted. And now perhaps He has left some portions of His church, once living, but by their works long since dead, and apostatized by the corruption of the faith, in a hopeless state—bound fast to sin and error

by chains of their own deliberate forging—whilst He has stirred up other portions of it, who, like ourselves, have been, with all our short-comings, faithful stewards of our Lord and Master, to a holy jealousy ; to a divine ambition to do the works of our first love, and to become His faithful instruments, in the salvation of souls, and the regeneration of mankind.

6. In speaking of the Church of Christ, we must not forget, that the spiritual Israel are restricted to no one arbitrarily selected communion, or geographical church ; but that, in every country under heaven where the gospel is preached, Christ has an unseen Church under the visible—that the *acknowledgment of one Lord*, the *profession of one faith*, and a grafting into the mystical body *by one baptism*, are the essentials to outward unity—that the inherency of the soul in Christ by faith constitutes the inward brotherhood. Neither must we ever forget, that, at no one time, even if we grasped in one comprehensive view all Christian souls, from one end of the earth to another, should we behold more than a very small portion of it. For we do not see, on the one hand, those innumerable multitudes, who have departed to their rest, and who wait for the coming of their Lord to enter into their final glory. Nor do we see those, the yet unborn heirs of the adoption, who are, hereafter, to be gathered into the same fold under the same Shepherd. Even the saints who live with us and amongst us, scattered here and there, up and down the visible Church, are faintly discerned and imperfectly estimated.

Above all, we do not behold Him, who is the Church's fulness ; Him, whom by faith we apprehend.

The true
Church Ca-
tholic.

bend, and catch, here and there, as He vouchsafes it, a beam of His ineffable Majesty; even our glorified Head, in whom the whole subsists, and is, by His one spirit, compacted harmoniously together.

Vid. Barrow on the Unity of the Church.

But this, and only this, is *the Church*—the Church in its totality—the Church in its glory—purified and cleansed, with the Lamb in the midst of it for the light thereof: this, properly speaking, is the Church, to which the promises and the privileges belong, and to which the magnificent imagery of holy writ is directed. This is that Church of the living God, the heavenly Jerusalem, the contemplation of which, and her inauguration into her final dignity, filled the souls of Apostles and Prophets with such a rapture of joy—and which gives such a touch of unapproachable sublimity to their descriptions of the Bride of Christ, when the Bridegroom shall descend, in His Majesty, to the espousals.

Ps. cxviii.
13, 14.

“This is the Zion which God hath chosen, which He hath desired for His habitation, and where He has resolved to fix His rest for ever.”

Isa. ii. 2.

“This is the mountain of the Lord, seated above all hills, and

Heb. xii 23.

unto which all nations shall flow.” “This is the general assembly of the Church of the firstborn whose names are written in heaven.”

Acts xx. 28.

“This is the Church which Christ hath purchased with His own blood.”

Eph. v. 26,
27.

“For which Christ hath given Himself, that He might sanctify it, and cleanse it with the washing of water by the word, not having spot, or wrinkle, or any such thing.”

Eph. ii 20,
21.

This is that one “spiritual house,” reared up “upon the foundation of the Apostles and Prophets, Jesus

Christ Himself being the chief corner-stone; till all the building, being fitly framed together, groweth into a temple of the Lord."

This is the Church, the *πολίτεια*, to which, primarily, and in the full extent of their meaning, the attributes of holiness and unity and love belong.

It is only in a secondary and diminished sense, that they are adapted to the visible portion of the Church, out of which, from time to time, as they are ripe for their translation, the citizens of that heavenly country are gathered into their home. It is only by reason of our participation in this community, that we, who bear about with us so many signs of humiliation, are yet exalted with Christ into heavenly places, above Angels and Archangels—admitted into an inchoate possession of those rights, which, being sealed by the blood of the Lamb, have been made over to the incorporation and holy kingdom of His Saints. But *as we are*, in our mere earthly condition, apart from our final inheritance, iniquity inheres in our best offerings; and though we are citizens of heaven and heirs of glory, yet we are scarcely distinguishable from the world which lieth in wickedness, and out of the midst of which, we have been called and sanctified, by the water and by the Spirit. We cannot therefore, and ought not, if we could, to assume our highest titles, without apprehension and trembling, in this condition of sin and acknowledged humiliation,—and where those who shall be counted worthy of that resurrection lie hidden to all eyes but God's, we cannot speak, without some drawback even on our most confident hopes, of

the glory and power which shall be revealed in the Church.

Ill results
of con-
founding
the Church
militant
and Church
triumph-
ant.

7. This necessity, the badge, and, as it should seem, the inseparable accompaniment of our present state, as a Church probationary and militant, is sometimes unfelt and unacknowledged by ardent minds, deeply imbued with a sense of their gospel privileges, and led, by solitary meditation, to find their main enjoyment in brooding upon them. There are men who, absorbed by habitual devotion, and an abandonment of every faculty to holy things, have realized them to themselves, with an intensity, of which, minds less meditative, and more susceptible of the practical results than the abstruser harmonies of the faith, have no conception. Every thing, in consequence, becomes transformed and sublimated, till the difference of small and great is lost—every thing is alive with supernatural powers—every where is the one great idea of the Church, Christ impersonated on earth. Nor does this come from a selfish wish to wield, in their own persons, that larger portion of authority and powers supernatural which flows from the practical identification of the Church militant with the Church triumphant. For the sense of individuality is swallowed up and lost in their perception of the whole body mystical; though, after all, it is only in individuals, that the abstract power is or can be exercised, and the abstract system realized. But this is not seen or acknowledged—and it must be confessed, that there is an elevated tone, an appreciation of spiritual privileges, and a fulness of religious feeling, fed in the depths of spirits of this order

which are always admirable; and,—at times of earnest action, but superficial or imperfect thinking,—if they can be combined with a practical wisdom, with a tenacious hold upon the simple and fundamental verities of the gospel, and a bold projection of them, they may prove inestimable to the Church.

For this, like all deep convictions, when accompanied by intellectual power, is irrepressibly active and self-diffusive—it proselytizes in all directions, enriching for a while the general mind by thoughts and feelings which are precious, because deep-drawn; and by a perception of important truths and relations, which, unless resuscitated by such influences, are forgotten even by good men, when their life is comparatively secular, and distracted, by incessant labour, from religious meditation. But the danger lies in the onesidedness of mind to which it leads; and in a spirit of impatience, which, from the desire to realize what is really unattainable, and a fabrication of the fancy, overlooks, as of small account, *those practical duties on plain principles, which are, after all, the main object and employment of the Christian life.* And in all periods of the Church, sometimes more and sometimes less, it has had a tendency, from the enthusiasm incident to a predominance of the meditative faculties, to transfer religion to the imagination; and to make *objective* what is really only *subjective to themselves*; to lead to a sectarian exclusiveness and intolerance of judgment, even in the gentlest minds; and to aim at securing, by a partial separation and a peculiar rule, those elements of a higher holiness, which else appear to be unattain-

able upon earth. Such minds recoil from all views of the Church of Christ, which strip it of its divine character; which break down its collective majesty into mere individualities; which empty it of its graces, and disinherit it of its covenanted glories. There is something at the bottom of their heart, of the truthfulness of which, in the main, they cannot doubt, which craves for higher things, and more spiritual conceptions—they yearn for something more; and they are right in so doing, for the instinct of truth, and the Spirit of God are at work within them—and there is and must be something to gratify it, and to respond to these irrepressible aspirations. But that something is not the earthly Church, but the heavenly; and surely, though the heart feels empty and sick, when it cannot grasp the realities to which it has become so exquisitely alive; yet the true consolation is to be found in patiently abiding God's time for that completion of his promises, which shall outstrip all imagination, and more than satisfy every want,—and in the preparation of the soul for that period, when the Church shall issue from her probationary state, to a final emancipation from sin, the realities of heaven, and the entire fruition of its Lord.

The primitive Church
not to be regarded with
undistinguishing
veneration.

8. Finally—we must not permit ourselves to look, with a blind and undistinguishing veneration, irrespective of reason and the declarations of Holy Writ, upon any one period of the Church whatsoever. No, not even upon those primitive times, which we venerate the most; the times of its infancy and early growth, when Paul and Peter preached, and when that Pentecostal outpouring of the Spirit was still

fresh upon the Apostles, and undecayed in its miraculous workings. As in other cases, so in this, an especial care directed to this very point, seems to have been taken by the Spirit, in the records which He has inspired for the perpetual instruction of the Church—a provision to prevent us from feeling a superstitious admiration for them, however natural, or a prostrating reverence, however akin to modesty of mind.

Nor is this singular in the teaching of holy writ. For we know, that, in regard to some of the greatest Saints under the older covenant as well as the new, there is scarcely one, perhaps not one, of whom some frailty, some sin is not recorded. Something, in short, to bring him down to the conditions of a sinful nature—something to *shew that he is no object of worship*—notwithstanding the exaltation in grace and the general example of holiness, which the glorious company of apostles, and prophets, and saints, and martyrs have bequeathed for our comfort and imitation.

Certainly this is not the manner in which writers, under any less control than that of the Spirit of God, would have composed the history of such men. We are quite sure, that the tendency of human nature would have worked in the opposite direction—even from dispositions, which, in the present case, are inseparable from our best and most cherished feelings—a reverence for the mighty dead, the honor of our common humanity, and the beauty of a spotless holiness. From the writers of mere secular biography to the hagiologists of the Church in all ages, the inspired penmen excepted, we may draw examples of

this tendency to an apotheosis of all departed goodness and greatness as such—so little can we trust our noblest instincts, in what concerns any truth in which we have an interest, much less in those truths which affect the eternal condition of our souls. We see then exactly how this principle would have acted here—it would have touched cautiously on all that detracted from the perfection of the saints, shaded off their infirmities, and completely veiled their sins—it would have exaggerated their virtues, their holiness, and their heroism in the warfare of God. And all this, men would have done, with no premeditated deceit, or consciousness of disingenuous management—but led, by irresistible sympathies and zeal for the Church's honor, to overcharge or violate that truth, the barest and most inartificial statements of which, are made, by the Spirit, to serve the purposes of God, far more effectually than a record of superhuman virtues, and an impossible perfection. Such are God's ways as opposed to ours; and none, who have meditated on this striking characteristic of scripture, in connection with our historical proofs of this bias of the human mind, can help seeing a *specific provision* for a *specific danger*. More could not well have been done to warn us against an undue exaltation of any human excellence whatsoever, and against that saint-worship which has had such a fatal fascination for the human mind, and introduced such practical paganism into the system of the Church.

Now this is precisely the case, in regard to the Church of the apostles *collectively*—our leaning to-

wards it—our desire to make an idol of it—and the provision of scripture against this abuse. Let us confess the truth—the fact is, that we know, from the evangelical history, almost as much of its failings as of its virtues—almost as much of its corruptions, both in faith and practice, as of its holiness. It would be tedious here to enter into a minute examination of particular instances, which will indeed occur spontaneously to every student of holy writ. But it would not be justice to the truth, if I did not refer, in passing, to the legalizing apostasy of the Galatian converts, and the severe rebuke with which Jude and Peter openly reprobate the corruptions and enormous impieties which had intruded even into the holiest sanctuary of the Church, and polluted the feasts of Christian charity. Nor must I omit to mention, the account which the author of the Apocalypse has bequeathed to us, of the degeneracy of the Asiatic churches; fresh, as they were, from the hands of their Apostolic Founder, under the immediate supervision of Him whom Jesus loved, and still glowing, as we should have supposed, with their first love, and the unforgotten lessons of an infallible teaching. It all forces upon us the same melancholy reality, and testifies that the shame of Adam was impressed upon the Church even in her first and best days.

Apostolical
witness to
the corrup-
tions of
the early
Church.

But it is the Apostolic teaching which makes us ready to pay to them an irrational and undistinguishing veneration—for we attribute to the first recipients of Apostolic doctrine, an authority only due to the teachers themselves, and an infallibility which they alone can claim—we not only attach to them a

fervent love, and a purity of faith which the presence and vigilant correction of those divine men secured to them; but such a perfection of life, and inerrancy of judgment, as seems, to us, only in due proportion to their means of truth, and familiar contact with inspiration.

But, even, on the supposition that during the lifetime of the Apostles, a purity of faith, and an untainted sanctity of manners, animated universally the Christian communities, to a greater extent than either the universal laws of human nature, or the inspired record justifies us in supposing—if we hold, with Hegesippus^g, that nothing more was discernible in those first times, than the seeds and rudiments of evil which afterwards so profusely germinated—yet, even upon his statement, the decease of the Apostles was followed by an instant and wide developement of corruptions^h. Evils immediately forced themselves on men's notice, both in faith and practice, which were never, thereafter, removed from the bosom of the Church. I do not mean to attach to the Church of the second and third century such *universal* corruption as has been, most unjustly, imputed to it, by an undue extension of individual crimes; but certainly the austere and vehement spirit of Tertullianⁱ laments such a spread of evil, and discrepancy between profession and practice, as dishonoured the faith of Christ in the eyes of the heathen; caused his disciples to dally with unholy

^g Vid. Euseb. Eccles. Hist. lib. iv. cap. 22.

^h Ibid. lib. iii. and iv.

ⁱ Vid. Tertull. de Spectac.; de Corona; de Vel. Virgin. passim.

pleasures, even when their manhood defied the sterner trial of persecution ; and brought shame and a visible contradiction upon the selfdenial of the cross and the purification of the baptismal waters. The lamentations of holy Cyprian^k, the counsels he inculcates, and the facts which he records of the African church, within whatever limitations we restrict them, tell the same tale. With all the witness which its confessors and martyrs bore to the truth of the gospel, and its power to save souls and vanquish earthly tyranny, there are more stains upon their Christian robe than are compatible with the most distant approach to an ideal purity, or the true model of a Church of Christ ; nay, such a decay of the early rigour of Apostolical discipline, as threatened already that utter dissolution, which has not left to future ages so much as a wreck of the primitive communities which Cyprian and Augustine governed. The same sands which entomb the monuments of empire and the commercial magnificence of Carthage, cover, in a just retribution, the altars and the temples of its corrupted and schismatic churches. Origen complains, that such were the divisions among Christians, that they retained nothing in common but the name—and Epiphanius enumerates seventy or eighty sects which distracted the Church in his days—but the proof on this point is overwhelming.

This is a painful subject on which no mind would willingly dwell : and they are no judicious friends to

^k Vid. Cyprian. de Discip. et Hab. Virginum Vid. Cyprian. de Lapsis, &c.

the Fathers, or to the ages which their talents illuminated and their holiness consecrated, who shall challenge a stern scrutiny by an indiscriminating admiration ! Holy though they were, they are not proof against that dissection of manners and doctrine, which vigorous intellects, not anti-patristical in principle, nor originally irreverent of antiquity, feel themselves driven to adopt ; and which they do adopt unsparingly, when, not content with inculcating a rational respect, we exact a religious obedience towards them. The truth indeed is, that by regarding them ourselves, and holding them up to other men, with this undistinguishing veneration ; and by attributing to them an *authority* which trenches upon the sole infallibility of the inspired volume, and never can be substantiated ; we are not only asking *for them*, but exacting *from* them more than it is equitable to expect or is possible to find—we do injustice *to them* as well as *to the truth*, and measure them by a standard to the rigour of which they are unequal, and to whose elevation no condition of humanity whatsoever can make an adequate approach. And yet to this hard rule they *must be subjected*, to the depreciation, in the end, of their real merits, both literary and religious, and the loss of that legitimate influence of antiquity which is inestimable to the Church, but which will be diminished and disparaged in proportion as from witnesses we transform them into authorities,—a tyranny over our reason, which, though none of them, either singly or collectively, ever dreamt of asking for themselves, is, as an article of faith, unhesitatingly and even imperiously demanded for them by others.

And, even *if it were* just, it would behove us to take care, lest, in looking up to those early times as, in every thing, a perfect and authoritative model, we should, after all, confound *the local* with *the universal*, the *perishable* with *the imperishable*, the accidents of time and peculiar circumstances, with the essential and eternal truths of the gospel.

But, at the same time, it is a mark of a hard heart, and an irreverent mind, to trifle unnecessarily with the feelings and associations which sanctify to us the memory of those early saints—inspiring that temperate veneration for primitive antiquity, which is inseparable from a Christian and catholic spirit, and which nothing, but an undue exaltation of the place to be assigned to it, opposed alike to reason and to scripture, can ever weaken or destroy. We cannot, if we would, separate a love for the Primitive Churches, from our love for the mighty teachers of godliness, and first promulgators of the Gospel, the company of the Apostles, and their immediate Disciples, who went in and out among them. Their noble Confessors and Martyrs, they who overcame the world through faith, come next to Him who bare our sins upon the cross; and they awaken our first and strongest sympathies, with all that is holiest in life, most strong-hearted in suffering, and most godlike in frame and temper, in the nature which grace transforms.

We owe to them, the most precious gift of all—those words of life, and that infallible canon of faith, of which, by providential arrangements, they

were the depositaries and authenticators; and which, from their hands, the church catholic has transmitted to us. We owe to their unshaken faith, and their zeal for the Apostolical deposit, such irrefragable confirmation of the sense of holy writ, as seals the certainty of interpretation, and puts it beyond the reach of doubt and the perverseness of gainsayers. While, by their practice, we fortify, with a moral demonstration, those orders, those sacraments, those liturgical arrangements, and that godly discipline, which are precious portions of our own Church.

But though there is veneration and gratitude, there is no subjection or inferiority; for we too, like them, converse, in the living word, with the Apostles themselves—nay, we communicate there with the Giver of life Himself—the Incarnate Wisdom—Jesus, God and Man. We have Moses and the Prophets, all, who spake, in old time, as the Spirit from above gave them power and utterance. We carry within us, by the very same warrant as our elder brethren, the undecaying privilege of the Church; the presence of our Lord among us, baptizing us with the Holy Ghost and with fire, feeding us with himself, and dwelling with us in an inexhaustible fulness, if we will but stir up our gift, and rise in faith to the height of our vocation.

The model
to which we
are to look,
to be found
in scripture.

In holy Scripture is to be found that model of perfection after which we aspire, and the realization of which, in such measure and degree as is compatible with our earthly state, ought never to be absent from the thoughts of a true Disciple of Christ, or an earnest lover of His Church.

This perfect pattern, *divine, and yet imitable*, exquisitely practical in its nature, though, in degree, unapproachable, is to be sought not in men, nor in any human communities of any age; but in Him who is the “brightness of His Father’s glory, and Heb. i. 3. the express image of His person,” and who has “left *us an example that we should follow His steps.*” 1 Pet. ii. 21.

And next to Him, in those who bare the largest portion of His Spirit, holy Paul, and holy Peter, who counted all things loss for the gospel’s sake, and were content to endure all extremities of suffering, stripes, and imprisonment, and shame, and death, so that they might win souls. But *here we stop*—all other men we claim the right to judge—to discriminate before we praise—and compare with scripture before we follow.

Thus, and thus alone, can we attain to the true Christian temper, meek and humble, and yet unslavish; and thus, under God’s blessing, shall we be most likely to exhibit in our own persons, in the days of rebuke and blasphemy upon which we are fallen, the perfection of the gospel model; and to grow “unto a perfect man, unto the measure of the stature of the fulness of Christ.” And let us not think that there is any reason, why the Church of these latter days, if it prove a faithful follower of its Lord and Master, should not become as pure as the primitive—as fervent in love, as devoted in works—witnessing to the truth, alike by its outward testimony and inward purity, till the last blast of the evangelical trumpet shall have sounded through the world, and

amidst the shaking of heaven and of earth, the Lord shall come to His temple. This will be the true day of the regeneration of all things, of the new heaven and the new earth, in which dwelleth righteousness, and the habitation of the perfected saints.

Whilst, therefore, we commemorate in our divine services, those who, in all generations until now, have fallen asleep in His faith and fear—we pray that He will complete the number of His elect, and take
Conclusion. unto Himself His power and reign among us. It is an illustrious company that awaits us, when the people of God shall thus be finally gathered in from the east and from the west, from the north and from the south: when the warfare of the Church shall be accomplished, and her pilgrimage shall be ended. “For,” says the Apostle, “we are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest
Heb. xii. 18. —but we are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the Firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.”—To Him therefore who bought us and gave Himself for us, with the Father and the blessed Spirit, in the unity of the adorable Trinity, be all honor, and glory, and dominion, now and for ever. Amen and Amen.

PRELIMINARY REMARKS

TO

LECTURE II.

CHRIST AS HIGH PRIEST AND SACRIFICE.

I. The *internal* reconciliation, effected by the *application* of the atonement to the soul, and the *moral discord, which*, in the natural state of man, requires a Mediator.

II. The scheme of redemption by a Sacrifice, how far reconcilable with the natural principles and auguries of the human mind.

III. The principles of mediation, as developed in the Mosaic law, and its relation to the true Priest and Sacrifice—as explained in the Epistle to the Hebrews.

IV. The action of the divine Priesthood. 1. A *true human* sympathy and communication of the manhood. 2. A true mediation in time. 3. Objections to it answered. 4. Its effects carried out by the Godhead.

V. How far the intercessorial office is communicated to the Church.

PRELIMINARY REMARKS

TO

LECTURE II.

I. **T**HE result of Christ's mediation and sacrifice, in that internal condition of the human soul which follows its appropriation, will be our best guide to a consideration of its nature, and the moral necessities which have required it.

1. St. Paul, in the eighth chapter of the Epistle to the Romans, gives an animated description of the evangelical condition, when the soul, being emancipated from its former subjugation to sin, has received, in *the earnest of the Spirit*, the *proof* that assures to it the personal application of the atonement, and the first-fruits of God's love; and has therefore begun to discern, in the perfect work of the Mediator, *its true relations to its Creator* and to the world.

That *moral law* to which it formerly stood in a constant opposition, and to whose provisions it felt an unspeakable repugnance, even when it paid a par-

tial and *exterior* conformity to its exactions, has, *in its old relation to it*, ceased to have any existence at all to the soul so transformed. It has not, indeed, been abrogated in its provisions, nor mitigated in the severity of its sanctions; it has not ceased to disturb the transgressor by its unwelcome admonitions, nor to testify the irreconcilable contrariety of sin to God, and the moral order of the universe. *All this is eternal and unchangeable*, and not one jot or one tittle of it can change, though heaven and earth shall pass away! But *its relation to the soul*, to which the atonement of the Redeemer's blood has been applied, has undergone a complete revolution; for, instead of acting *on* it, and against it, by rudely thwarting its will, and controlling by terror its natural manifestations, it is now *within it*, it is the centre of its action, and the originator of all its

Ps. xix. 7, 8, motions. It has become not only the law of God, 9, 10, 11.

xxiii. xxxvi. *which it always was*, but the real law, and animating principle of the creature. And herein lies the im-

xlii 1, 2.

Jer. xxxi.

33-

1 John ii.

3. iii. 24.

v. 2, 3.

measurable superiority of the Gospel over the *outward Theocratic* commandment of the first dispensation—that the *latter* had the letter only, clear and rigid indeed, but having a constant *externality*—the former has *the Spirit*, with a power and energy *upon the soul*, and commixing itself, *secretly* but *effectually*, with the movements of the heart—the latter imposed an intolerable yoke, and, of itself, entailed an inevitable condemnation—the *first* brought liberty, an internal reconciliation of the soul to itself, and the sweetness of a voluntary obedience. The one

was life—the other, death—the one, a penal revelation of the Judge and the Lawgiver—the other, an ἀποκάλυψις of the reconciled Father.

Such is the *subjective* form in which the mediation of Christ is exhibited in us and to us—such the internal peace between the two warring principles, which is accomplished by the operation of the Spirit—an essential change of *that will*, in which lies the individuality of moral Beings; and which, interior as it is to us, and inaccessible to violence, none but a divine influence can possibly reach. “Ye have Rom. viii. “not received,” says the Apostle, “the Spirit of ¹⁵ “bondage again to fear; but ye have received the “Spirit of adoption, whereby we cry, *Abba! Father!*”

2. An inevitable result of this filial condition is the substitution of a *high and generous* Spirit, for the slavish terror or timid vacillation in holy things, which depressed the soul, before the days of its emancipation were arrived. The senses which discern *the unseen and eternal*, and which were before not perceptible or merely *rudimental*, are quickened in their apprehensions, and their extent enlarged—the spiritual faculties grow in power, and exercise the predominance over the whole being which their union with their proper object enables them to maintain. The earthly tastes and downward tendencies diminish, as the vivacity of the other is quickened; and the whole bent of the soul is directed towards heavenly objects, and that personally revealed and apprehended God, whose image they have partially recovered, and for the enjoyment of whose full presence they cannot but

long. The remnants of sin and corruption, which they still carry about with them, though in a constant process of removal, awaken a sense of continual self-reproach, and a feeling of degradation—they are the signs of a nature which they now abhor, and the badges of their shame. For having become intensely conscious of his real relationship to God, and the certainty of the heavenly inheritance, of which He is the centre, there is enkindled in the bosom of the advanced Christian a noble and real disdain for every thing at variance with so illustrious a destiny—a truly heavenly ambition for more and more of that spiritual likeness in which he hopes to wake up; and a groaning and struggle of soul, till the *commenced redemption* is accomplished, the union completed between the creature and Creator, and hope swallowed up in vision. “We know that the whole creation groaneth and travaileth in pain together until now. *And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*” Then alone, when the glorified body is become a fit instrument for the purified soul, will man obtain the object of his intensest longings, and the reward of his reconciliation—even the full enjoyment of God himself, the type of perfection, and the supreme and fountal light—and will know even as it is known.

The final
enjoyment
of God.

Rom. viii.
22, 23.

Θεὸν ὅτι πο-
τὲ μὲν ἔστι
τὴν φύσιν,
καὶ τὴν οὐ-
σίαν οὐτε τις
εἶπεν ἄνθρω-
πο

“As to God, what He is in nature and in essence no man ever yet has discovered, no, nor can discover—but whether he ever will discover it, let this be

a question—and he will, according to my argument, when this, which is godlike and divine—I mean our intellect and reason—shall commingle with that which is its proper element, and the image shall have ascended to the antitype after which it now aspires—and this seems to me to be the meaning of that received expression in the divine science, that we shall know even as we are known. But now all that comes to us is only a scanty off-flowing from the Great Fountain of bliss, and as it were a slight reflection from the Great Light.”

3. But this accurate perception of the relation of the soul to God, this supreme satisfaction in communion with Him as the sole source of light and joy, and the architype of all perfection, is the *result of the reconciliation through Christ*, and not the *cause which originally propels the soul* to seek it. The faculties which are thus developed by grace are not only not encouraged, but hardly recognized, or recognizable, in the constitution of the natural man^c. No doubt, like other powers folded up in the

πος πάποτε, οὐτε μὴν εὐρη, ἀλλ' εἰ μὲν εὐρήσκει ποτὲ, ζητήσω τοῦτο. εὐρήσκει δὲ ὡς ἐμὸς λόγος; ἐπειδὴν τὸ Θεοειδὲς τοῦτο, καὶ Θεῶν, λέγω δὲ τὸν ἡμέτερον νοῦν τε καὶ λόγον τῷ οικείῳ προσμύξῃ, καὶ ἡ εἰκὼν ἀνέλθῃ πρὸς τὸ ἀρχετυπον, οὐ νῦν ἔχει τὴν ἐφελσιν· καὶ τοῦτο εἶναι μοι δοκεῖ, τὸ πάνν φιλοσοφούμενον, “ἐπιγνώσεσθαι ποτε ἡμᾶς, ὅσον ἐγνώσμεθα.” α τὸ δὲ νῦν, εἶναι βραχεῖά τις ἀπορροῇ δὲ πᾶν τὸ ἐς ἡμᾶς φθάνον, ἢ οἷον μέγαλου ἢ φώτος μικρὸν ἀπαύ-

^a The only danger in these and similar passages with which the Platonizing Fathers abound, is a forgetfulness of God's moral beauty and moral glory in a cold intellectual glare. Keeping the latter in mind, nothing can be truer or finer.

^b Vid. Greg. Naz. Orat. 26. p. 451. Idem Orat. 40. p. 639. Ib. 43. p. 698. Dionys. Areopag. c. 4. §. 5. p. 468.

^c Vid. Neander, Hist. of the Apost. Church : on the State of Bondage, and the Nature of the πνεῦμα and σάρξ. But surely he discerns the first too clearly in the natural man, for in the scriptural account of fallen man, the πνευματικὴ ὁρεξις is quite dormant till awakened by grace. In the philosophical system of Mr. A. Knox, likewise, that fine intellect has assigned too prominent a

γασμα. (Greg. Naz. Orat. 34.)

This desire
of union
with God
as a Spirit
the result
of grace.

soul, and to be called forth into operation in the fulness of time, they form a part of the *original endowment* of the human spirit, though, from the results of sin, dormant, and undiscovered. The eye and the ear, *however exquisitely wrought, and adapted, with a perfect machinery, to their respective offices*, yet, neither of them, reveal the world of colours, or the world of sounds, to the mind whose ministers they are, if any cause intervenes to shut out from them the respective elements which are fitted to act upon them. What light is to the eye, or sound to the ear, such is the Spirit of God to this πνευματικὸν ὄργανον, by which, through faith, the soul communicates with Him, and is susceptible of a permanent reception and consciousness of His influences. *It is not spirit, it is not intellect—albeit implying both—but something higher, purer, diviner, with a greater proportion and resemblance to the nature of God; and alone capable of elevating us to Him, while every thing else about us and in us is sedulously abased and mortified, to prepare the soul for the reception of Him.*

place to the same faculty in *the natural mind*. In the system of Origen the πνεῦμα is that portion of man's nature properly called the divine, containing the intuition of that which is divine. By the predominance of sensuousness in the lower parts of the soul, the activity of this principle becomes repressed. Those in whom this principle is developed are the πνευματικοί. But he does not, according to his best commentators, ascribe an independent self-existence to this principle of human nature; but he regarded it as the ὄργανον which was intended to receive in itself the operation of the Θεῖον πνεῦμα. The ψυχικοί are, in the view of Origen, the more refined worldlings—the σαρκικοί those in whom the earthly principle is more strongly marked by actual outbreaks of the sinful passions.

4. *Hence it will never be from the intellect^b that the sense of a need for union with God, and the necessity of a Mediator, will be originated*; Not arising from the intellect. for with all its prodigious inferiority to the Divine mind—an inferiority both in kind and degree *immeasurable*—in spite of its utter and acknowledged incapacity to discover in any case the nexus between cause and effect, or to penetrate beyond the secondary causes of things, yet in no portion of our nature is there such room for a feeling of *self-sufficiency and independency* as here. Though all that it grasps Vid. Plato Repub. lib. x. are the mere shadows of a *δοκησισοφία*, wholly different, in the main, from the reality and substance of things; yet there are the inner faculties, the energy Vid. Plato Phædo, and Cicero's Commentary upon it. Vid. Tuscul. Disp. c. 23. and the sense of power, the seeming origination of intellectual motion, the free wandering to and fro through the past and future infinite, and the apparent subjugation, alike of the worlds natural, moral and intellectual, to its scrutiny and absolute investigation; and this with an excursive vigour which no external force can control, wherever it wills to turn.

^b No *sense of a crying want*, though there may be, if I may so say, an *intellectual gravitation* towards the supreme mind: and there may be a desire of exemption from such physical incapacities as impede the operation of the mind—as mind and not *πνεῦμα*. The *intellectual* aspiration is strongly marked in all the phases of the Pythagorean and Platonic systems, and gives them their *pseudo-spiritual* character. Such, too, is the *contemplative* life of the Oriental Soofee, aiming at a resolution of the individual intellect into the supreme; but this is an *ambition*, not a *need*, or a *craving*, no acknowledgment of the want of a *moral something*, which we ourselves cannot supply. It tends directly to Pantheism, and in itself is diametrically opposed to the genuine Christian spirit, and that *humility* which shall be exalted.

And the consciousness of all this speculative independence, is to make the mind of man the *centre of all things*, the *standing point from which all truths are to be surveyed*, with no existence save in their subjective representation to itself. No wonder, therefore, that the

Gal. v. 17.

Rom. viii. 7.

Rom. viii. 6.

Coloss. ii.

8.

apostle warns us against this natural mind, as the most formidable enemy of the gospel, and the most effectual excluder of God from the soul of man. No wonder, that the cultivation of the *νοὺς σάρκικος* is destructive, not only of all faith in the Mediator, but even of all desire for him: and that the fanaticism for the lower intellect should have ended, both in ancient and modern times, not in the elevation, but in the degradation of man; and the formation in him only of a mightier animal, with *vaster capacities* of evil, and a portentous contrariety to the moral order of the world.

Vid. Arist.
Eth. 6, 7.

5. It is not so in the *moral* portion of our nature, and the ineffaceable instincts of right and wrong:

But from
the wants of
the moral
nature.

here, wherever we move, we are met by *an opposing power* which *thwarts our self-love and limits our independence*; and which will continue painfully to do so, unless deadened by resolute licentiousness, or eluded by the still more effectual operations of a vain philosophy. It is therefore in the opposition, which the heart of man experiences, between its own inclination

The want
of redemption
arises
from the
struggle between
conscience and
passion in
the heart
of man.

to evil and the resistance of the law to which God has given a voice within him; and in the consequent misery which springs from this struggle and irreconcilable antagonism, that the sense of the *necessity of a redemption* is so profoundly seated. By whatever lack of clear knowledge or indistinctness in the idea

of God this may be accompanied, yet it brings with it the irresistible conviction of a *moral governor*. For the voice of conscience is *imperative and castigatory*, by virtue of an inherent authority; it carries with it the *proper idea of punishment*, appropriate to the voluntary offences of a moral agent, and arising from them; the resistance of a power of *holiness without it* to all that is in opposition to the moral law; the certainty of *retribution, and all the terrors of the world to come*. This is a slavery, and an intolerable one—the whole soul groans for deliverance from it, being, itself, helpless and hopeless.

II. 1. Even to a being merely beset with *infirmities* there would be something inexpressibly alarming in an approach to the majesty and ineffable sanctity of the supreme God, which would overwhelm the mind with a natural terror, and change the veneration which at a distance it experienced, to a prostrating awe, at the *thought of his actual presence*. But to a *sinful* creature, with this constant inner warfare with conscience, this would be intolerable. It wants something to offer in way of propitiation, but in its nakedness^b and emptiness it finds nothing; it would fain be reconciled to the avenging Majesty whom it has affronted, but it knows not how; it requires an *Intercessor*^c—and such an Intercessor it has found in Jesus Christ, Mediator between God and man.

^b Vid. for man's natural state, Leland's Advantage and Necessity of the Christian Revelation; item, Wilberforce's Practical View. But all history, ancient and modern, testifies to it.

^c In spite of the voice of nature and testimony of history to this universality of sin and unworthiness of all men in the sight

An *Inter-
cessor* be-
tween God
and man
agreeable
to natural
analogy.

Vide But-
ler's Ana-
logy, lib. 2.
c. 5.

Nor is there any thing at variance with the analogy of nature, and the common thoughts of men, in this fundamental point of the Gospel dispensation, but the contrary. The interposition of a common friend or benefactor between an offending and offended party, is consonant to the universal feeling and practice of mankind. So also is the pleading of a superior merit in behalf of a delinquent, on whom his own misdeeds, if left to their natural consequences, would have entailed a deserved and inevitable punishment. This predisposes the mind to the acceptance of a scheme, *not, so far, different in principle*, between man and God. It clearly acknowledges a quality in *personal meritoriousness*^d to *diffuse* itself, and overflow to the advantage of others, whose only plea is *identification* in one way or other with that, which, in its consequences, becomes substantially, though *reputatively*, their own. It matters not, that, when we come to analyze it, the nexus between the cause and the effect is indiscernible by us. It is still *a fact*—an original instinct of the human mind, and acts with the force

of God, modern Unitarians talk of approaching God as the Stoics of old did, on the ground of merit. Even such a writer as Mrs. Barbauld speaks in the same tone.

^d Founded on the primary merit of the great Mediator, we find the principle and privilege of intercession diffused throughout scripture. Vid. the plague stayed by Moses' prayer; the intercession of Abraham for Sodom, and for Abimelech. So Job's intercession for his friends. So the instances of David, Hezekiah, Nehemiah, and Daniel. So harmonious are God's natural dealings with his revealed ones. See an exquisite passage from a Socinian writer, Dr. Price, on this subject, in Magee, vol. II.

of a moral principle, whether we will or not, on a great variety of occasions affecting the happiness and social interests of humanity. And the truth is, that, if the Gospel scheme did not go further than this, there would be little difficulty in our acceptance of it. If there were no tokens of a demerit more mysteriously offensive than this necessarily implies; if there were no difficulties, in a reconciliation between man and God, more profound and inscrutable in their nature, and awful in their manifestation; the analogy of nature, the predisposition of the human heart, and the immensity of its benefits, would irresistibly recommend it to the reason.

A mere mediatorial scheme, attended with no difficulties to the reason.

2. To *such an intercession*, merely as such, a *slight modification* would reconcile the Socinian heresy. It would amount to this: That Almighty God, desirous to rescue mankind from the punishment of sin,—not to compromise His holiness, nor the eternal difference of right and wrong, sent His Son into the world. That Christ, bringing life and immortality to light, bore witness to His divine mission, by a life of spotless holiness, and a perfect exemplification of the doctrines which He taught; and, then, sealed their truth, and exhibited the last sublime effort of His devotion to His godlike task, by suffering death at the hands of wicked men. That God raised Him from the dead, as an evidence of His acceptance, and of the immortality which should reward them who followed in His steps; and^e that

^e This would seem the view of H. Taylor, vid. Magee, No. 16,

finally, as a reward for His obedience, He has been exalted, as a Saviour and an Intercessor, to a throne above all created things, with authority to bring His faithful people into the kingdom which He has thus purchased for them. In this scheme, the only attribute of God which retains an objective existence, with an active and real operation, is His *benevolence*^f; while the awfulness of His justice, and the terrors of a righteous vengeance upon sin, are resolved into anthropopathic representations of the Most High, incompatible with His real nature and essence. The reconciliation brought about is no change in the mode in

vol. i. He represents Christ's compassion for mankind, and his *intercession* recommended by his obedience, to be the appointed means of obtaining a kingdom, and dispensing forgiveness to those who, moved by the beauty of his example and the tenderness of his love, should observe the moral law of God. But here, though there is *intercession*, there is no *proper sacrifice*. Dr. J. Taylor, of Norwich, whose works are not unfrequently read by theological students, without a knowledge of their real tendency, denies any intercession for those who have lived since Christ. His use of *scriptural* phrases might well deceive the unwary. He allows that we are "bought with his blood"—meaning that the *moral lesson* of obedience which he proposes to us was thus effectually confirmed; that "the *blood of Christ frees us from guilt*," as the best incentive to us to throw off the power of sin; "it is the ground of redemption, as it is a mean of sanctification." In fact, the blood of Christ is his obedience. There is too great an approach to this mode of speaking, and *apparently* of thinking, in Mr. A. Knox's works. Vid. his Com. on Epist. to the Hebrews.

^f Priestley asserts that justice in the Deity can be no more than a modification of that goodness or benevolence which is his sole governing principle.

which God regards man \S ; no alteration of his aspect towards us by virtue of an intervening condition; but simply, a change of disposition upon the *part of man himself*, who, being moved by such an exhibition of love, and inspired to emulate, in his own person, so divine an example of moral perfection, lays aside his enmity to his Maker, and is thus persuaded to a reconciliation with Him.

3. The only condition required is that of *repentance*; and to that, in consequence, upon this scheme, is attributed an inherent worth and acceptability, far beyond what reason, or the analogy of God's natural dealings with us, even in the absence of scripture, will per-

\S It is hard to conceive how this can be held with scripture in men's hands; but Socinians do hold it. F. Socinus says, "Ego quidem, etiamsi non semel sed sæpe id in sacris monimentis scriptum exstaret; non idcirco tamen rem ita se habere crederem." Smalcus says, "Satiù esse modum aliquem dicendi comminisci, quo ista de Deo dici possunt, quam ista simpliciter ita ut verba sonant, intelligere." Mr. Belsham warns "against the obvious sense of scripture." Are we making no steps really in the same direction, though accidental circumstances may prevent the logical result, if we claim the right for human reason, under the garb of tradition, to modify the plain senses of scripture?

h So far as this is grounded upon scripture, it is easily disposed of. Hammond and Le Clerc remark that the words $\kappa\alpha\tau\alpha\lambda\lambda\acute{\alpha}\tau\tau\epsilon\sigma\theta\alpha\iota$ and $\delta\iota\alpha\lambda\lambda\acute{\alpha}\tau\tau\epsilon\sigma\theta\alpha\iota$ have a peculiar sense in the New Testament—meaning, "to obtain the favour of another, or appease him." So in the Septuagint translation, 1 Sam. xxix. 4: " $\text{Ἐν τινὶ διαλλαγῆσεται τῷ Κυρίῳ αὐτοῖς}$ "—"in fact, how shall he regain his master's favour?" Vid. Hammond and Whitby, Rom. v. 10; 2 Cor. v. 18, 19, 20; Eph. ii. 16; Coloss. i. 20, 21. "Our laying aside our enmity to God must be a qualification for, though not the formal cause of, our reconciliation with God." Vid. Magee, No. 21.

Vid. Butler's Analogy, P. 2. c. 5. Magee, 2nd Discourse on the Atonement.

mit us to assign to it. It is not indeed to be denied, that we do attach to it, and are irresistibly impelled so to do,—when it is accompanied by a real sorrow efficacious to change the purpose of the offender,—not only the attribute of *fitness* and *propriety*, but likewise *a certain value towards a satisfaction for the crime*. And when it regards Almighty God, and the heart is penetrated by a conviction of His love and immeasurable mercy, it may, in the nature of things, inspire a not unreasonable *hope* that compassion may temper justice, and love forgive the sin which has no other means of escape from punishment. Yet it is but a *hope*; there is no *necessary* connection between the two, *nothing in repentance which can be certainly retrospective or truly expiatory*; and there are a thousand instances in the daily life of man, both in the penal dealings of a state with its subjects, and those moral punishments which are connected by natural consequence with sin, in which no sorrow however poignant, no vehemence of regret, no anguish of repentance, can lessen the amount of punishment, or by a single minute procrastinate its infliction.

4. It is much to be regretted that great theologians should have given countenance to any other view, or instituted, though in a hypothetical case, a *necessary connection* between repentance and forgiveness, as Warburton has doneⁱ; whilst, on the other

ⁱ Warburton, Divin. Leg. lib. 9. and Hurd's Remarks. But the case of a penitent is clearly different from that of an innocent person, nor is it consistent with reason that both should be

hand, it is a strong evidence of the force of truth on a question in which the prejudices of humanity and the interests of sin are so calculated to mislead, that such a man as Adam Smith should ever^j have pronounced a decided opinion to the contrary. But let us pass over the utter impossibility of reconciling such a scheme of *bare intercession*, not only with the language, but the whole spirit and meaning of holy writ—let us pass over its contradiction to the deeper terrors of the soul and the auguries of conscience—let us pass over its utter lack of instruments to awaken that depth of repentance which it requires, and that transformation of heart which it acknowledges to be necessary—let us forget the proved incompetency of pictures of virtue to change the heart, and an abstract love of God to bridle the passions—let us forget, that this theory does not remove the difficulty of God's implacability which it professes to answer, but only substitutes, after all, *one conditional salvation* for another,—and see whether the history of mankind does not bear decisive evidence to the fact, that something *more than intercession* seems necessary, even in the eye of nature, to mitigate the wrath of the Supreme.

5. If the universal voice of mankind were thus consulted and interpreted by their practice, it would not only acknowledge, that an Intercessorship was

treated alike. Cicero says, "Quem pœnitet peccasse *pene* est innocens." And again, "Haud scio an satis sit, eum qui lacerierit injuriæ suæ penitere."

^j The admission was withdrawn in the later edition of his Moral Sentiments.

More than mere intercession required by man, and proved by his history.

consonant to their reason, and adjusted to their wants ; but that there was a like harmony, between the instincts of nature and *that awfully characteristic* part of the gospel scheme, which conjoins an *expiation* with the Mediatorship, and sprinkles the robes of the priest, and the temple itself, with blood. Let philosophers theorize as they will, the marks of this feeling are too universally diffused to be accidental, and too strongly impressed to be otherwise than the result of some profound principle. Every thing attests, not only an acknowledgment of inferiority to the divine Being, and a dependency upon Him, but the sense of what holy writ entitles *sin*—a profound consciousness and acknowledgment of demerit, and of a *punitive element* in the divine nature, which habitually forbade an approach to the offended power in whom their safety was placed, without a deprecation of resentment by an atoning offering^k. From hence, beyond a doubt, arose, or

^k Vid. Herod. lib. i. cap. 32. τὸ θείον πᾶν φθονερὸν καὶ παραχῶδες. Porphyry in Aug. de Civit. Dei, lib. x. cap. 32. directly asserts that there was wanting some universal method of delivering men's souls, which no sect of philosophy had ever yet discovered. De Pauw asserts that all nations have been guilty of human sacrifices. Heliod. Æthiop. lib. x. Sanconiathon. Eus. Præp. Evangel. lib. i. cap. 10. Herod. lib. iv. cap. 62. Diod. lib. i. p. 99. edit. Wess. Herod. lib. vii. cap. 114. Servius in Æneid. i. Suidas in voce περίψημα. Porphy. de Abstin. lib. ii. §. 44. Schol. in Aristo. Equit. Plut. in voce καθάρματα. Cæsar. de Bell. Gall. lib. vi. Porphyry says what will bear on the whole theory and practice of human victims, “ τὸ πρῶτον οὐκ ἐθύετο τοῖς θεοῖς οὐδὲν ἔμψυχον· ἀλλ’ οὐδὲ νόμος ἦν περὶ τούτων διὰ τῷ νόμῳ φυσικῶς κεκωλύσθαι, ὑπὸ δὲ τινος καιροῦς πρῶτον ἱερεῖον θύσαι μυθεύονται ψυχῇν

with this, at any rate, were most intimately connected, in their propagation and continuance, those innumerable forms of propitiation, and modifications of sacrificial worship which pervaded the heathen world. Hence the inward feeling which alone was capable of approving, or even *rendering tolerable* to the most degraded humanity, and prostration of the moral sense, that dreadful superstition of expiatory human sacrifices, so widely diffused among nations both genealogically and geographically distinct, not only barbarous but civilized, even the offering up of their sons and daughters unto devils, till the whole land was defiled by blood. Hence their purifications and lustral waters, their mutilations, ascetic discipline, and horrible ingenuity of torture for assuaging the divine wrath. Hence arose the universal establishment of priests and priesthoods standing intermediately between the worshipper and the deity to be propitiated, and offering to those, who in their own persons were not permitted to draw nigh to Him, a means of acceptable approach.

6. Two points, in regard to these sacrificial offer-

ἀπὸ ψυχῆς αἰρουμένων.” De Abstin. lib. 4. §. 15. Vid. in modern times the custom in the South Sea. So a few centuries ago in India. Vid. Orme, Hist. of Indostan, vol. i. p. 5. Mauric. Ind. Antiq. (Vid. on this point Outram de Sacrific. lib. i. Magee ibid. vol. i.) The most remarkable sacrifice recorded in history is the Phœnician, described in Euseb. Demonstr. Evang. lib. x. Bryant’s Observations on various parts of Ancient History, pp. 286, 292. Is it in any way a Christian forgery? Magee well observes, that one impediment to Bryant’s conclusion is, “that a more exact delineation of the great sacrifice would thus be handed down by heathen tradition than was vouchsafed to the Jews.”

ings, are established beyond controversy—1. *their vicariousness*; and, 2. the power of *the blood* of the victim to propitiate and atone for the offerer!

Such a diffusion, likewise, of the custom, and its inveterate identification with all religions, proves that it was carried by the leaders of the early settlements from the first cradle of mankind to the extremities of the earth; and that it was, therefore, cotemporary with them, an element of primitive worship, and probably of divine institution. For the *purposes of our immediate argument*, it little matters, whether it originated *from divine command*, or from human invention. For since historical testimony forbids us to separate an¹ *atonement and vicarious character from it*, it proves, at any rate, the deep-seated conviction of the need of some atonement, in the minds of those who originated so awful a representation

¹ This is denied of course by Socinians against overwhelming evidence: Davison, (differing in this respect from Warburton,) feeling its human institution irreconcilable with truth, if atonement was originally attached to it, endeavours to separate atonement from propitiatory and eucharistic sacrifices. Davison's purpose, however, is not to *decide* either way, but to *prevent a decision positively* in favour of its divine original. But *with the expiating idea* he owns it to be impossible that it should be human; neither does Outram positively decide. Vid. Taylor's unanswerable argument, Ductor. Dubit. lib. ii. cap. 3. Vid. Faber's Reply to Davison. Warburton rests on two lines of argument; 1. The *absence* of any record of direct institution; 2. The depreciation of *sacrifice* in the Prophets. Spencer's object is "*de sacrificiis, purgationibus, neomeniis, arca et templo, manifestum reddere ea omnia a gentium ruditate et usu originem habuisse.*" The scriptural argument, as well as that from reason, is clearly against the Spencer-Warburtonian hypothesis.

of their *feelings, and acknowledgment of their guilt.* But, in other points of view, it is far from a matter of indifference, whether we assign it a divine or human origin; and to any mind which gives an unbiassed consideration to the tenor of scripture, there can remain little or no doubt that it was of divine institution from the first. The discovery of the *atonement* baffles reason^m, and therefore the type of it would be beyond its invention. Let us look at it as a mode of worship, which in its symbolical meaning was a mystery even to the believer; in its actual infliction, revolting to human feelings; in its theory of vicarious atonement, and delivery from guilt, by the blood of an innocent animal, even at variance with reason; and every thing is opposed to its spontaneous occurrence and voluntary adoption; though, when adopted, it answered the deepest wants of nature, and found a refutation of the practical understanding in the irresistible voice of conscience! And when, by the light of the New Testament, we regard the sacrifice of Abel, and the reason of its acceptance—when we find it, from its first mention in holy writ, accompanied by the most decisive proofs of the divine approbationⁿ; when, in the

^m Even Spencer says, “iis (Ethnicis) non raro mirari subiti, unde ritus tam tristis, et a Deorum natura alienus in hominum corda veniret; se tam longe propagaret, et eorum moribus tam tenaciter inhereret.” Pythagoras, Plato, and Porphyry, all express their wonder at its prevalence.

ⁿ Surely Abel's sacrifice could not have been acceptable, unless divinely instituted, in the principle, “In vain do they worship God, teaching for doctrines the commandments of men.” Whether its

Mosaic covenant, we find it the chief symbol in that ritual of significant shadows; and, in the stupendous reality of a bleeding God, the beginning, middle, and end of the Christian faith; not only reasoning, but something superior to reasoning, that *instinctive sense which we have of a great truth, from our familiarity with its bearings and relations*, make its human institution an incredible profanation of so divine a mystery!

7. Yet many, perhaps a majority of the early fathers^o,

acceptance was notified by a flame from heaven, as many of the fathers think, is nothing to the question. Grotius, who was an advocate of the human institution, felt its unreasonableness so deeply as to maintain that Abel did not slay the firstlings of his flock. Vid. 60, 61, 62 Nos. in Magee on Sacrifice, for a full discussion of Abel's sacrifice, and the *πλείονα θυσίαν* of St. Paul. Perhaps the best exposition of its human institution is that to be found in Euseb. Demonst. Evang. lib. i. cap. 10. *Τούτου δὲ τὸν λογισμόν ἡγοῦμαι εἶναι οὐ τὸν τύχοντα, οὐδ' ἀνθρωπίνως κεκνημένον, κατὰ θεῖαν δ' ἐπίνοιαν ὑποβεβλημένον. Ἐπειδὴ γὰρ ἐώρων, ἃ τε τὸν τρόπον εὐσεβεῖς καὶ Θεῷ προσφικνωμένοι, θεῷ τε Πνεύματι τὰς ψυχὰς πεφωτισμένοι, μεγάλης αὐτοῖς θεραπείας δεῖν εἰς ἀποκάθαρσιν τῶν θνητῶν πλημμελημάτων, λύτρον τῆς αὐτῶν σωτηρίας τῷ καὶ ζωῆς καὶ ψυχῆς χορηγῷ προσοφείλεσθαι ἡγούντο. Ἐπειτα μηδὲν κρείττον καὶ τιμώτερον τῆς οἰκείας ψυχῆς καθιεροῦν ἔχοντες, ἀντὶ ταύτης τέως τὴν διὰ τῶν ἀλόγων ζώων προσῆγον θυσίαν, τῆς σφῶν ψυχῆς ἀντίψυχα προσκομίζοντες.* It contains or implies the best answer to the gravamen of will-worship. In mentioning that objection, it is but fair to refer to Hammond's Tract on "Will-Worship," which Davison thinks undeserving of Magee's condemnation and proof against Witsius' attack upon it.

^o Justin Martyr, Irenæus, Tertullian, Chrysostom, Theodoret, and Cyrill of Alexandria. They all hold the dangerous and unwarrantable theory that the Mosaic sacrifices were an accommodation to the prejudices of the Jewish people, trained up to sacrifice among the Egyptians. Chrysostom says, in Spencer's trans-

held its human institution, from the desire and practice of divergency from a still hostile Judaism—the church of Rome is led by that sure instinct which receives or rejects doctrines, as they favour or oppose her own system, without any regard to the truth of scripture, and, finding in it a plea and justification of her own will-worship, holds the same opinion of its uninspired origin. Warburton holds it from paradox, infidels from their hatred to the scripture mystery; and some great theologians^p, of other schools than Warburton's, driven by the necessities of a favourite theory, do not discern, however it may have been instituted, an atoning character in its earlier use! But surely its varied force of expression, so to say, and the eloquence which it gives to a symbolical liturgy^q, is only a proof the more of its admirable fitness for its ordained purpose, rather than an argument for its spontaneous invention; and its eucharistical and federal uses, being, both of them, secondary to the central idea of atonement, afford strong token of the original meaning and intention of the rite.

Whether or not, however, this were so, there was still something, as we have seen, even in its most irrational abuses, that harmonized with the pro-

lation, “Deus ad errantium salutem per hæc quidem se coli passus est, per quæ Gentes extraneæ Dæmonas coluerunt—ea tamen aliquando in melius infectens, ut eos paulatim a consuetudine revocatos, ad altiorem perduceret sapientiam. Among the Jews, Maimonides, Gerson, and Abarbinel. Vid. Outram, lib. 1.

^p Sykes, Mede, Cudworth and Waterland, explain sacrifices on the principle of a *federal rite*.

^q Vid. Warburton. *Divin. Leg.* lib. ix. Davison on Sacrifice.

foundest instincts of the heart. None of the palpable contradictions to reason, which, from the earliest times, were obvious enough to thoughtful men, could countervail that universal feeling which bespoke a mightier truth than reason could discover, or a captious philosophy appreciate. None but a shallow wisdom will treat such indications with contempt—for, though not based on reasoning, there is a depth of truth in such religious instincts, which, however overlaid by ignorance and superstition, points to something further, and is a prognostication of diviner things. Nature stammers in the enunciation of them; but, with holy writ as our interpreter, we may contrive to understand their meaning nevertheless, as we get at the half conceptions of a child. Moreover, though in this case, *they may not retain the same precise form* in later ages, nor unfold themselves in the same outward development, yet these feelings will always continue to work, as long as man is man,—and will produce their effect, whether avowed or not, upon our reception of the doctrine of Christ crucified.

The connection of the law with the atonement of Christ.

The universal feeling of nature ratified by the Mosaic law.

III. 1. But we are not compelled to gather up these intimations of a mighty but half-discovered truth for ourselves; nor are we called upon to clear the fundamental fact from the additions which have overlaid, or the perversions which have disfigured it—Almighty God has done it for us. This voice of universal humanity *is ratified*, and made to speak articulately and distinctly to us in the Mosaic law.

It has there, by a divine wisdom, and in the most elaborate provisions, been thrown into that

outward form, which was best calculated to embody the fundamental truth upon which human redemption is laid; and to preserve it, in perpetual transmission, till the fulness of time should come, and the figurative sprinkling be supplanted by the meritorious victim! And complicated as are the details into which the ceremonial prescriptions are carried, and various the shapes under which the truth is conveyed, yet nothing can be simpler than the leading idea of the system. The principle from which the whole radiated, and to which, by the most artificial provisions, it was subordinated, *was remission of sins by the shedding of blood, in which was the life; and this was rendered to the Most High by the inter-mediation of the appointed priest.* Its principle
expiation by
blood.

2. At every turn, moreover, of that burdensome though admirably constructed ritual, the worshipper encountered some ceremonial obstruction or other—some brand of impurity—some reminiscence of the inherent guilt of man—some token of the need of a *forensic* purification, in lieu of that sanctity which he did not possess in himself, before he could encounter the eyes of Him who cannot look upon iniquity!

Even if the atonement by blood, or the destruction of the thing offered, had been restricted throughout to *ceremonial offences*, the interpretation of all this would still have been obvious; and the transference easy to *moral offences*, as, like them, and *a fortiori*, only to be expiated by a sanguinary offering. But in more than one instance, where such absolution was compatible with the preservation of social order, the offences so atoned for were those which

involved *a^r moral and inward guilt, as well as an external pollution!*

To have extended it further would have been to dissolve the political fabric; whilst the principle that *every breach of the law merited death, and would without the appointed satisfaction be punished by it, maintained inviolate the leading idea that blood^s was the price of forgiveness, and the sole redemption of a forfeited life.*

And, whatever perverse ingenuity may have done, or may do, to substitute, throughout the legal offerings, a mere federal or eucharistical character, to the exclusion of a vicarious and expiatory one^t by an innocent Victim; yet there are two at least

^r E. g. qui rem sibi concreditam, aut inventam, aut vi ereptam, aut intersersam jurejurando abnegabant. Vid. Outram de Sacrif. lib. i. cap. 13. and his reply to Episcopus. So in the case of the bond-woman, Levit. vi. 2—6. Nothing can be more shallow than the manner in which Spencer, Episcopus, but especially such writers as Priestley, look on the legal pollutions—they forget the principle, that throughout there is an allusion to the guilt of sin, even where the act is not one directly of moral guilt itself—some allusion to that original offence which incurred the punishment of death, from which all the infirmities, as well as sins, of man, took their rise. The Jewish commentators every where associate sin with ceremonial pollution, e. g. in the case of puerperry and leprosy. Maimonides, in his Moreh Nevochim, says, that even a pain so slight as that of a thorn wounding the hand *is penal*—running the associated ideas of pain and punishment for sin through the smallest sufferings of human life.

^s The law declares the “life to be in the blood,” and subjoins, as a consequence of this, “that it is the blood that maketh an atonement for the soul.” For the opinions of the Jewish Doctors on this point, see Outram de Sacrif. lib. i. c. 22. For a reply to Sykes and Taylor, see No. 38. Magee, Atonement.

^t For proof of this from Jewish writers, see Outram de Sacrif.

which defy all tampering with them, and are too stubborn to bend to any theorist's ingenuity. The Paschal Lamb, (a proper sacrifice, in all respects, as the most learned commentators have shewn,) and the singularly precise forms used upon the great day of expiation, are not tolerant of any other interpretation. Of similar import was the ashes of the red Heifer^a sprinkling the unclean—only slain once^{Numb. xix. 2.} till the destruction of Solomon's Temple, and typi-

p. 251—259; and for detailed replies to Priestley's audacious charge on the Christian advocates of the Atonement, of giving an expiatory character to rites which those who practised them never dreamed of, see Magee, No. 33. Even Maimonides, who insists on repentance, as succeeding into the room of sacrifices no longer practicable, holds the expiatory virtue of the old sacrifices. And so the modern Jews retain uninjured the expiatory principle in the ceremony of killing a cock before the day of expiation. Vid. Buxtorf, quoted by Magee, No. 33. vol. i. The Fathers held the same opinion on the expiatory character of the legal sacrifices. Vid. Origen. tom. in l. Levit. Cyrill of Alex. De Adorat. lib. 2. (Outram, lib. 1.) Speaking of laying the hand on the victim's head, Theodoret^a says, “*ἦν δὲ τοῦτο σύμβολον, τοῦτο ἱερίον τὸν τόπον πληροῦν τὸν προσφέροντος, τὴν ὑπὲρ αὐτοῦ δεχόμενον σφαγὴν* :” and Eusebius^b, “*δι' ὃν ὁ λόγος, ὅτι δὴ ἀντίψυχα τῆς αὐτῶν ψυχῆς προσήγετο τὰ ζωοντούμενα*.” (Outram, lib. 1.) This is of great consequence—in the bearing of the Mosaic rites in Christ's sacrifice—and the *continuity* from the first of the *expiatory principle*. Even the Socinian writers, by admitting that the words *λύτρον ἀντιλύτρον* &c. if applied to the Mosaic sacrifices, would imply a vicarious substitution, establish the force of these expressions, when applied in the New Testament to the death of Christ. (Matt. xx. 28. Mark x. 46. 1 Tim. ii. 6.)

^a Outram, lib. 1. cap. i. 13. Vid. 1 Cor. v. 7. Exod. xii. 27. Magee, No. 35. Cudworth Int. Syst. Ducange, &c.

^b Magee, No. 71. Outram, lib. i. c. 14. Spencer's remarks upon it are miserably low.

fyng more vividly, than any thing else in the Mosaic ritual, the oneness of that all-sufficient sacrifice, the once offering of which sufficed to wash out the sins of the whole world !

And to complete the harmony—while the offering of Christ contained within itself all the meaning of the typical sacrifices which are to be interpreted by *it*, and they, in turn, limit the interpretation of the antitype—each *class* of the latter intimated, with more broadness than its fellows, though all were grounded on the same principle, some *specific point* in Christ's atonement. For instance, in the passover, was represented that worse than Egyptian bondage, from which He came to set us free—in the sin offering, the occasion which called for a propitiation—and, in the scape-goat, when united with the accompanying sacrifices, the accumulation upon the Head of our representative of the iniquities of us all, and the removal of them from God's presence, after the outpouring of the vicarious blood !

3. But there was another characteristic in the arrangements of the Mosaical law, eminently calculated, by its apparent contradiction to the expiatory provisions by which it was accompanied, to lead to this *moral* interpretation of the whole. For though the cases of pollution were thus multiplied, along with the sanguinary satisfaction inseparable from the forgiveness of them—though atonement by the life of another was impressed upon the mind by the utmost vividness of scenical language—identified throughout with the national worship, and

7
No comfort
or expiation
to the con-
science.

the magnificent apparatus of the Tabernacle and the Temple—yet it stopped short precisely at that point where the moral wants of man required, not the mere observance of a solemn type, nor the glimpses of a truth dimly adumbrated, but the application of a real purification to the soul, and an intelligible comfort to the conscience. And this was not the *accidental* result of the law ; there were express provisions to destroy the mere ritual comfort which the sacerdotal atonement could give, and to shut out the alarmed conscience from any real remedy of its fears, if it sought it therein. Thus, indeed, it might have been, from the nature of things and the laws of man's moral being, even if the people of Israel had combined with a ritual code no more than the fundamental principles of divine knowledge ; unextended beyond their fathers' tradition, by miraculous communications, and unstrengthened by superadded sanctions. For, *even so*, there was much, in these elaborate forms to which such paramount importance was attached, which was inexplicable ; much, that could, by no possibility, reach the inner man, or apply to facts there, of which there is, in all of us, a profound consciousness ; much to startle and confound, in connection with the attributes of the Most High.

4. But they really possessed far more than the instinct of nature, the light of tradition, and the mere rudiments of divine knowledge. For, hand-in-hand with the institution of this ceremonial cultus, and the vicarious offerings which had, in themselves, and

The effect
of the moral
law on the
sacrificial
rites.

so far as they went, a tendency to soothe the mind with the sense of acceptance,—there was given to them a *moral* law, with the most appalling accompaniments to its promulgation—and of imperative obligation. In *principle*, and by necessary inference, it was a law which, if rightly understood, extended to the heart and conscience, in all cases, though *literally* it might express only outward actions—nay, in some important, and even fundamental points, it extended *in its very letter* to the inward motions and affections of the soul; and did not require, therefore, a divine expositor, or the commentary of some plainer requisitions, to give it a spiritual interpretation. So that here was a most painful contradiction—to the solution of which the law itself afforded no clue—but which was pregnant with important conclusions, as to its ultimate meaning. For the conscience was at once enlightened and alarmed by the revelation of God's moral attributes, and a law binding upon its inward motions; and the heart was kept far more exquisitely alive to the feeling of transgression, than it could have been in its natural condition. Yet,—when, as it might naturally do, it went in search of a corresponding comfort, and an actual *assurance of pardon* proportioned to its quickened apprehensions of guilt,—it was continually foiled in its expectations; and baffled, by this mere outward and literal law, in its struggles for an effectual release from its internal bondage.

5. But how great a stimulant to such an expectation was furnished by the *ceremonial* atonements!

For,—if such was the guilt attached to what were, in themselves, but trifles, and, at the worst, *offences of positive institution*—what had not the awakened mind to fear, in regard to those moral transgressions which really polluted the soul, which did essentially provoke the wrath of God, and deserved, in themselves, the punishment of death? It was palpable to natural reason, that the ashes of an heifer, sprinkling the unclean, could not go further than a conventional cleansing of the flesh—the ceremonial atonement for a ceremonial sin; and that the blood of bulls and of goats, though it flowed from the flocks upon a thousand hills, could not take away sin, the internal sense of which was designedly sharpened by that moral law, which rebuked and rendered null the external ceremonial.

6. But all this was admirably contrived, to preserve to future ages the line of God's dealings with men; to exhibit a proof, beyond the power of gainsayers, of the unchanging principles of the divine government; and to convey the plan of human redemption, embodied in such imperishable types as should at once fix the true sacrificial character of the Redeemer's death, and receive from it a corresponding illumination.

Nay, to those who lived under it, it was, by virtue of these very difficulties, and this unsatisfactoriness, that the law was fitted to keep the mind alive to the nature of sin, in its mysterious but certain effects on the sinner's condition, and to the necessity of a *forensic* propitiation. It afforded an awful and exhaustless matter of meditation, to the many spiritual minds which were trained up under its operation—

they were profoundly struck by such an elaborate apparatus for things, in themselves valueless, and, in the *letter*, so unworthy of the majesty of the Lord of Hosts—such shadows, with the substance of unrevealed mysteries behind them, from which they were majestically projected into men's view—such beggarly elements, carrying, beneath the veil, the real and life-giving verities, for the revelation of which the soul of the Believer panted. And thus the law answered its purpose, both on its negative and positive side; in what it gave and in what it withheld; in what it distinctly announced, and in what it stimulated the mind to guess at and divine; above all, in the restless craving which it awakened for the discovery and possession of an effectual redemption. It was, throughout, not only a prophet of
Gal. iii. 24. Him who was to come, but a guide and schoolmaster, fitted, by his austere teaching, to bring us to Christ.

7. *We know*, from the divine record, that a sense of the spirituality of God's law, and consequently, of the true nature of human salvation, *was* thus uninterruptedly maintained in the hearts of the just, and visibly overflowed the outward banks and limits of the ceremonial law. This feeling is continually breaking forth in the Prophets, with Gospel distinctness. For instance, Isaiah, "To what purpose is the multitude of your sacrifices ^a to me?" saith the
Isaiah i. 11.

^a At the same time such expressions as these cannot fairly be drawn, as they are by Warburton, against the *divine institution* of sacrifice. As Mede says, "According to one of these three senses, are all passages in the Old Testament disparaging and rejecting sacrifices literally to be understood—namely, when men preferred them before the greater things of the law—valued

Lord. "I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats." And again, "Bring no more vain oblations—incense Isaiah i. 13. is an abomination unto me—the new moons and the sabbaths, the calling of assemblies, I cannot away with—it is iniquity—even the solemn meetings. Your new moons—your appointed feasts, my Isaiah i. 14. soul hateth—they are a trouble to me—I am weary to bear them." So the prophet Micah: "Where-Micah vi. 6-8. with shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, and calves of a year old? will the Lord be pleased with thousands of rams, or ten thousand rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good—and what doth the Lord require of thee, but to do justly, and love mercy, and walk humbly with thy God?" So saith the Psalmist: "Sacrifice, and Psal. xl. 6, 7. burnt-offerings, and sacrifice for sin, hast thou not required. Then, said I, Lo! I come to do thy will, O God!" The saints of those older times, therefore, for moral transgressions, trusted to be received into God's favour, and to be exempted from the punishment of death, to no shedding of the blood of bulls and goats, or any mere sacrificial atonements; but in their tears and bitter repentance, to be accepted of

them out of their degree, as an *antecedent duty*—or placed their efficacy in the naked rite, as though aught accrued to God thereby—God would no longer own them for any ordinance of his, nor indeed, with that disgrace put upon them, were they so.

God's free mercy and forgiveness, through faith in a yet future Deliverer—albeit they knew not, by what *precise* process God's mercy was reconciled to His justice ; nor how, amidst such awful expressions of His wrath, their sins would be blotted out, and their souls made clean in His sight.

The Inter-
cessor for
man there-
fore founds
his media-
tion on a
sacrifice.

8. But now, all these mysteries are cleared up, and life and immortality brought to light through the Gospel. The dim intimations of nature, and the law's plainer declarations of God's wrath and mercy, are all fulfilled. *We have a High Priest and Intercessor*,—one whose intercession *is founded upon a sacrifice*, and derives its efficacy from the previous blood-shedding—*Himself at once the Sacrifice and the Priest!* Christ is the living fulfilment of the law—its types, its lustrations, its sanguinary offerings, its priesthood, all the prophetic shadows of which it was full, are in Him finally accomplished, and are themselves for ever done away!

And this perfect consummation of it,—and, in consequence, the entire abrogation of that which only existed, at all, for this temporary purpose,—is not left to be gathered by our own reason, though it might conclusively have been so; but has been systematically treated, and, by inspiration itself, laid open to us, in St. Paul's Epistle to the Hebrews. In that exquisite composition, the connection between the two covenants, and the mode in which they mutually illustrate and support each other, is unfolded with a wonderful union of comprehensiveness and simplicity of view; with a minute detail, and a divine insight into the very soul and innermost

meaning of the typical dispensation. It is remarkable, throughout, for sublimity of thought, and a harmony and beauty of expression corresponding to it, which seems inspired and sustained by the very grandeur of the subject of which it treats; and which fills, with its depth and breadth, even the capacious mind of the inspired Apostle. It could hardly be otherwise in such hands,—when he contemplated the availing Priesthood of our blessed Lord,—with its tenderness and human sympathies exalted by the Godhead, and the Godhead, tempered from its intolerable majesty, by the conjoined humanity—“In all things,” he says, “it behoved Him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” “Seeing that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God.” “We have not a high priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” “This man hath an unchangeable Priesthood, because he continueth for ever—wherefore he is able to save to the uttermost them that come unto God through Him, seeing that He ever liveth to make intercession for them.” “We have such a High Priest, who is set on the right hand of the Majesty in the heavens.”

The Epistle
to the He-
brews the
expositor of
Christ's
priesthood.

Heb. ii. 17.

Heb. iv. 14.

Heb. iv. 15.

Heb. vii. 24,
25.

Heb. viii. 1.

9. It is, therefore, by no arbitrary change, but on the clearest reasons, that the types of the ceremonial law have disappeared from our eyes, in this full blaze of gospel light, and the revelation to us of the whole counsel of God. The beggarly elements,

of which it was composed, fell to pieces in the very act of developing the reality which lay within them. But,—to mark, still more decisively, the termination of the whole dispensation,—Almighty God rendered *unavoidable* the abrogation of those sanguinary sacrifices which Jewish unbelief might yet have perpetuated ; as soon as the actual advent, and completed offering of the great High Priest had rendered them not only useless, but a mockery. And He shewed the purpose of those providential dealings, which had consolidated, during so many ages, the Jewish polity ; and which had held it *by force* together, in spite of so many causes of disruption,—by destroying the temple and dispersing the nation, without priest or king, on their final rejection of the real sacrifice, the prefigured Lamb of God. Along with the destruction of the Holy House, the sacrifices were necessarily abolished, with the ministrations of the Mosaic priesthood ; and, even by the confession of the Jews themselves, the whole Mosaic ritual, if not finally abrogated, is confessed, with a melancholy submission to the force of truth, to be at least suspended.

Vid. Maimonides,
Moreh
Nevochim.

Repentance has taken, with them, the place of the blood of bulls and goats ; and, struck by the *hollowness* and the *self-contradiction of the sacrificial forms*, in the lack of their antitype, Maimonides, and their most learned Rabbins, with an incredible perverseness in a Jew, pronounces in favour of the human invention of a rite, thus, confessedly, unintelligible *without a crucified Saviour*.

10. St. Paul constantly argues, throughout his

writings, not only on the supposition of the *entire abrogation* of the law, but on the principle that there was nothing similar to its special provisions in the succeeding dispensation. Its abrogation, being a *matter of necessity* in itself, and demonstrable by the reason of the thing, brought with it, of course, the cessation of the Mosaic ministry, which, in its peculiar priestly offices, is inseparably connected with that which constituted it—*mediation through a real though imperfect sacrifice*. I do not mean that it has no earthly successor in *any* of its parts; for those portions of the priestly office which are connected with an authoritative teaching of God's people, and the ministrations in His House, are not temporary. They have an enduring necessity in the religious wants of man, and the constitution of a visible church; and have, therefore, been perpetuated by divine authority, and with a special consecration, to the end of time. I mean only, that it has no successor in the offices connected with sacrifice, and the proper intercessorial duties combined with it. It avails not to say that we *commemorate what they prophesied*,—that they possessed no more than we that *real* sacrifice, which, save in its application by faith, is absent from both,—and therefore that the true priesthood is not interrupted in the church, and belongs to *us* in every sense in which it belonged to them;—because then *there was a real* sacrifice, as we have seen, though of *no intrinsic worth*; and a *real mediation*, dependent by institution upon it; albeit they availed not, save here and there, for reconciliation of the conscience and peace

with God. But they were imperative, and there was death without them; and to this the Christian dispensation has no answering provision. The open revelation of Christ's sacrifice and priesthood, their impression on every Christian heart, their identification with every Christian act, render these feeble monuments of it superfluous *to us*; though they were indispensable to the Church, before life and immortality were brought to light in the Gospel.

We conclude, at any rate, that what both by the reason of the thing, and by express declaration, had been abolished in the earlier dispensation, nothing but the express commands of its divine Founder, in terms as distinct as the first, could *reestablish and reenact*. With the end proposed, the means are abolished. *When that which is perfect is come, that which was in part is done away.*

1 Cor. xiii.
10.

IV. i. The only Priest, from henceforth and for ever, and the only sacrifice, is, in scripture language and intention, Christ Jesus; and the assumption of such privileges and dignities of that blessed office as have never been conferred upon us, *is, so far*, an invasion of His ineffable Priesthood, and a transference to man of that which belongs indefeasibly to the Man-God!

The Media-
tion the end
and object
of the whole
ceremony.

The office of Priest-Mediator, is, in fact, the great end and purpose for which the whole *οἰκονομία* of redemption has been constituted; and with a marvellous wisdom are its mysteries combined!

On the one hand, the ineffable sacrifice is the foundation of it, being the price at which the souls of men are originally purchased, and the meritorious

claim on which the Mediator exercises His effectual intercession ; and is so interwoven with all its operations as to be inseparable, even in thought, from it. So on the other hand, it is the Eternal Priesthood, with its accompanying Godhead, that sustains and perpetuates the sacrifice. The precious bloodshedding would have been a *temporary* act without it ; nor could it, without the superaddition of this glorious attribute, have found a way of perpetual application, and an undecaying power, to the saving of souls. But, by being united with that which cannot suffer discontinuity, and is essentially unchangeable, this blood of the divine humanity is likewise a *perpetual act*, and the eternal light of the Godhead is reflected on it and from it ; every drop of it may be said to be taken up and treasured in heaven, not lost and swallowed like the proto-martyr Abel's in the dust of the ground ; and it is held forth, not only as the propitiation of God's wrath, but as the actual washing away of sin from the soul, by the spiritual virtues which flow from it.

2. As that precious blood-shedding was prospective, so was it retrospective also ; and in *the purpose of God*, even from the foundation of the world, the adorable Person who suffered upon the cross has exercised his Priesthood. This cannot be doubted. But I inquire not how far the eternal Λόγος can be supposed, consistently with reason and with scripture, to have appeared on earth before His mortal advent—and to have clothed^y Himself by anticipation, from time to time, with the flesh in which He was to

The Mediatorship and sacrifice inseparable.

Vid. Jackson on the Eternal Priesthood of Christ.

^y Vid. Just. Martyr. Dial. cum Tryph. ad init.

suffer—essaying, by little and little, the burthen of His coming humiliation,—as some of the ancient fathers appear to have imagined; at all events, such He has been in *effect*, even from Adam's transgression; nay, entabernacled and slain in the flesh, from all eternity, though not, as yet, *in the perfection of His Mediatorial nature*, as *actually God-Man*. And more than this,—*He was announced*, as well as typified—announced, though darkly, and *apprehended*, though dimly; for surely, both in the patriarchal² and Mosaical dispensations, He was *actually* perceived, by the spirits of holy men; and the skirts of His presence were, here and there, discovered near the altar and the sacrifice, by the eye of faith.

Perhaps, therefore, we may go further, and say that the second Person was not only a Mediator *virtually* and in *God's purpose*, but even that He was *actu-*

² It is a question *not to be determined*, how far a knowledge of the way of redemption was communicated to the patriarchs—certainly it was not to that extent which some historians suppose, forgetful of all progression in the divine scheme. Bochart, for instance, in his account of the sacrifice of Abel, would make the whole scheme of expiation fully known, and embraced not only with an *implicit*, but an *explicit* faith. Vid. in the Divine Legation, Warburton's Account of the Sacrifice of Isaac. This is not reconcileable with such texts as Rom. i. 2, Rom. xv. 25, Coloss. i. 26, Eph. iii. 9. But a great deal depends on the *divine institution of sacrifice or not*. In the progressive scheme we have—1. The first age. 2. Abraham. 3. The Mosaic law. 4. The prophetic period. Vid. Davison on Sacrifice, p. 174. But that author's book is too *gladiatorial* and epideictic in its style and purpose. Without straining texts or imagining any clear or perfect revelation to Adam, yet by putting together the promise of the Deliverer and the rite of sacrifice, as they would present themselves to thoughtful men and devout hearts, some glimpses of the truth might well have been discovered.

ally so,—that He reached to the end from the beginning, alike in the antepast of His sufferings, and in the exercise of His intercession,—in the power and divine authority of His church-offices ^a, giving to penitence its uncovenanted efficacy—shedding out upon the hearts of the saints the gifts of the Holy Spirit—breathing into the souls of prophets and of martyrs the strength to conquer the world through faith—and presenting the prayers and thanksgivings of the children of God, before the presence of the Father, in the censer which the blood of the future atonement already hallowed.

3. Such is, at this moment, his priestly office—and this He exercises continually, with an influence upon the souls of men, and in their behalf, of the real extent of which we have no accurate conception, even in regard to those who are within the covenant,—and certainly we have not any means of ascertaining, how far, beyond the pale of the Church, the power of the uncovenanted blessings, of which it is the source, may overflow and expand.

The Priesthood actually acting on our behalf, with a sympathy divine and yet human.

But we do know this—that preeminently, with a most prevailing efficacy, and in a glorious manner, He exercises His office, in and for the Church which he hath chosen; to which, in this specific character, He has been revealed in His fulness, and which He uninterruptedly unites with the reconciled God.

^a Whatever may be thought of the opinion mentioned above of Christ the second Person appearing in the flesh, no doubt can reasonably remain of His being the angel of the covenant, and the guest of the chosen people, whose visible glory dwelt in the fiery cloud and between the cherubim. Vid. Faber's *Horæ Mosaicæ*. Justin. Martyr. Dial. cum Tryph.

In her and towards her it is, that the aspect of the Redeemer is most benign and touching—ministering unceasingly, at the right hand of the Majesty on high, for the souls of the least of His little ones; regarding, as the reward of that mighty agony in which He trod the winepress alone, not the pre-eminence of glory, but the power to save that which is lost,—to sustain the weak, and give rest to the heavy-laden,—and dwelling, by His Godhead, in the hearts which He has washed in the blood of his atoning Manhood.

The true human nature of Christ herein exerted.

4. And, in all this, there is, not only a *pity and a compassion* for us, such as God, as *God*, feels for the work of His hands,—but a *human pity and a human compassion*, such as the same nature alone is capable of experiencing; and which, though in different degree and measure, is *peculiar to man as such*. It is therefore a sympathy, not by mere analogy so called, but real and literal; a fellow-feeling, not only with the crying miseries, but with the least wants and infirmities of our poor and frail nature. This was the only knowledge which Jesus, Son of God and Son of Man, could obtain by tabernacling in the flesh; and it is a lesson which He has learned effectually and most blessedly for us. “We have not,” says the Heb. iv. 15, apostle, “a high priest who cannot be touched with the feeling of *our infirmities*, but has in all things been tempted like as we are, yet without sin.” We have boldness, therefore, to enter the holiest through the blood of Jesus.

This portion of his offices, so exquisitely tender and affecting, is therefore inseparably connected with

the truth of His *human nature*—and that, not as a thing past, and an object of memory to Him, but as a *present nature*, the existing source of a corresponding brotherly love, and the ever-fresh fountain of these overflowing sympathies. And our due appreciation of it, is dependent on that express recognition of a *human soul*—a soul perfect and complete in all its humanity—in Christ glorified, which, though contained, of necessity, in the scriptural doctrine of the proper Manhood, does not seem, till the

Effects of
the glorified
Manhood in
the Media-
tor.

^b Here, as in many other important doctrines, it is only through controversy that definite conceptions could be obtained, or all the ideas developed which are contained in the *assumption of the flesh* by the divine *Λόγος*. The attempts of the Gnostics to deprive Christ of His human nature would of course, call forth, on the orthodox side, a tenacious adherence to *realistic views*, which carried the fathers to excess in their notions of the utter *degradation of the Redeemer's flesh*.^c And, though the real humanity was maintained, the distinction between the *parts* of human nature was very imperfectly apprehended. In the scheme of Justin the *place of the human reason* was supplied by the divine *Λόγος*, an opinion afterwards ripened into a specific heresy by Eutyches. Tertullian acknowledged only *two parts* in man—body and soul—and maintains against the Valentinians that, in Christ, as in an ordinary man, we must distinguish between soul and body; and that, in order to redeem man He must bring a *proper human soul*, in its *entireness*, in contact with Himself. Origen unfolded it still more systematically; and, mixing up his own philosophic notions, held that the soul of Christ, by its affection for the divine *Λόγος*, had deserved that it should become *one with Him*. It was by means of Origen that the idea of a proper reasonable soul in Christ received a new dogmatical importance. This point, as yet untouched in the controversy with the Patripassians, was for the first time expressly brought forward in the synod held on the doctrines of Beryllus of Bostra, A. D. 244, and the doctrine settled as a doctrine of the Church.

^c Vid. Tertull. de Carne Christi, c. 9. Clem. Alex. Strom. iii. 470. ^d Ο Χριστὸς ἐν σαρκὶ ἀγῆς, διελυθὼς καὶ ἑμορφος,

time of Tertullian^c, to have had a distinct enunciation in the early Church; yet it is essential, not only for a correct theory of the Mediator, but as a guide to our practical feelings towards him.

Nor is this brotherly sympathy the only bond by which His *present and literal humanity* unites Him to us. There are all the spiritual and intellectual perfections of His human soul—the virtues with which it is adorned, its moral glory as the archetype of man in his consummation, which is, by us, imitable, and must be imitated, in our measure—and into a sinless image of which we shall be finally transformed when we see Him as He is. The graces, therefore, necessary to communicate to us these *human* perfections, which reflect in us the Divine Man from which they originate, and in which we gradually grow, till we reach the stature of Christ, are distributed by him, not as God, but as the *man Christ Jesus*.

Then there are the splendors of that perfect and exalted human body as well as human soul, the tabernacle in which the Spirit dwells; in the blessings of whose glorification we have a covenanted share, and an intense interest, as the firstfruits of the resurrection, and the foreshewing and representative of our own; Nay, perhaps, an actual virtue flows from it now, as it issued from it even when on earth. It has been at least a pious opinion, that somewhat *of this*, the seeds at least, of that immortality which is inherent in it, *may*, though undeveloped, be

^c Vid. Neander's Church History, on the Christologie of the ancient Church.

communicated to us even in this life—it may be—we cannot tell—the ancient church thought so—and in allusion to this, Ignatius says of the holy eucharist, “The medicine of immortality, an antidote against dying, but that we should live in Christ Jesus for ever^c.”

φάρμακον
ἀθανασίας
ἀντιδοτον
τοῦ μὴ ἀπο-
θανεῖν
ἀλλὰ ζῆν
ἐν Ἰησοῦ
Χριστῷ,
διὰ παντός.
Epist. ad
Ephes.
cap. xx.

And certainly, whether the eucharistic elements be the actual *instruments* of conveying these blessings to the body of a faithful disciple or not, the exaltation of this habitation of the soul is an essential part of our redemption through Christ Jesus, and follows, as a matter of course, the new creation of the soul, and the glorification of our whole human nature in and through His.

Finally, There is that perfect and meritorious obe-

^c Certainly in the early church there was, in the general turn of expression, a disposition to materialize the doctrine of the atonement; and to contemplate on one hand, his humanity, overmuch in its flesh and blood, *materially and literally so*, rather than in the wholeness of the human nature, its mind and affections. And from this tendency, arising in part perhaps from that intense realism produced by their opposition to the Docetæ, arose many of those feelings and expressions in regard to the holy eucharist, which afford, in their literal signification, so much that justifies the dogma of *transubstantiation*. Not remembering our Lord's comment on the flesh and blood, in the sixth chapter of St. John: “The flesh profiteth nothing—the words that I speak unto you—they are Spirit and they are life.” It is harsh to press too severely on *modes of expression*, but they lead to false notions, and in after ages, when the modifying ideas are lost, to false doctrines. All revealed truths are above our comprehension, and therefore all additions to them, and precise specifications, not to be found in scripture expressions, whether originating in the reasoning or imaginative faculties, are false, and therefore evil in themselves and in their consequences.

L

dience, by which He fulfilled, as our representative, the requisitions of the violated law—that active exhibition of the sinless humanity by which he did the will of God with a perfect heart, as, but for Adam’s transgression, we, in the uprightness in which we were first created, might have fulfilled it ourselves. This is now, in the person of the Redeemer, as man, ^d imputed to us for our justification; and, although it was in itself transitory, yet obtains, like the sacrifice, a boundless and enduring efficacy, by the sustaining and enlarging power of the combined Godhead.

These are the reasons, why, in dwelling on His Priesthood and Mediatorship, albeit in indissoluble connection with the Godhead, the apostle ever speaks of the *man Christ Jesus*, that he may bring Him to a closer *identification with us*, and appropriation to us.

The mediation of Christ *real and in time*.

2. And this constant mediation of Christ in our behalf, like His human sympathy, and the other accessories of the manhood, is not a *notional* or

* Epist. ad Diog. in op. Just. Martyr.

Athan. in Epist. ad Rom. op. vol. ii. pp.

125 270.

Chrys. hom.

xi. in Epist.

post. ad

Corinth. op.

tract. iii. op.

^d I venture to say so, because though the very term “imputed” to us, is applied to our faith and not to Christ’s righteousness, yet the thing may be demonstrably inferred from scripture propositions, and it is embodied in more than one of the protestant confessions of faith. Among the fathers the writer to Diognetus ^a, Athanasius, Chrysostom, Augustine, and Bernard in later times, maintain distinctly the proposition that Christ’s righteousness is imputed to us. Vid. Faber on the primitive doctrine of justification for a critical examination of this question, ch. v. Vid. Bull. Harm. Evang. Epist. ad Rom. op. vol. iii. Vid. Aug. in Evan. Joan. tract. iii. op. vol. ix. Bernard. Epist. cxc. op.

ideal thing, but a real operation, carried on in time, between the Mediator and the Father in the heavenly temple. "He ever liveth," saith the apostle, Heb. vii. 25. "to make intercession for us." How this intercourse is carried on, or by what communication of mind to mind, between the Mediator and the Father, we cannot tell, for we are not informed by holy scripture—nor perhaps, in the limitation of our present faculties, are we so much as capable of conceiving; however it may be accomplished, it is, doubtless, in a manner suitable to the mysteries of the Divine Nature; ineffable, and transcending the apprehension of created beings.

But the fact we cannot doubt. And this mode of regarding the actual exercise of Christ's mediatorship to the soul, is not only an important truth to observe, but is indispensable to the active exercise of our religious affections—for, from the necessity of their constitution, they require that we should conceive of Almighty God, as really acting in time, even as we do ourselves, *relatively at least to us*—and as capable of being moved towards, both by a consideration of our present wants, and the moral condition of the heart towards Himself. So strong is this necessity, that—whatever a man's abstract opinion may be, or however strong his predestinarian convictions—he cannot be betrayed into earnest prayer, though but for a moment, without finding his reasonings contradicted by his feelings; or here, we might call it by the *irresistible and ineffaceable intuitions of the heart*. He is sensible that

Nature testifies that prayer may change God's purpose as to us.

he is not dealing with an abstraction—a mere irreversible decree—but with a gracious and pitying Being, who modifies His purpose by the *present* wants of His creatures. And this impression, from its universality, can be considered as nothing else than an intimation of a fundamental principle, which is preliminary to all approaches to our Maker, and must be interpreted as indicating a real and objective truth to which it answers.

And certain it is, that the human nature of the Saviour, invested with glorious but limited attributes, and subject, so far, to space and time, makes it much easier to realize it to the mind, and to hold it as a truth absolutely, as well as *relatively to our mode* of conceiving divine things.

To inquire whether, in connection with this actual and present intercession, there really be, as some of the old fathers would seem to hold, any *topical* *θεοιασκήριον* in those courts of unspeakable glory, over and above the unseen communication of spirit to spirit in the filial and paternal Deity—or any thing analogous to it, is to speculate beyond what is written. But there is nothing in such an idea opposed to the spirit of holy writ. And great divines of our own have held, that, as the presence of Jehovah was, in the beginning, indicated and brought home to the senses by a *local glory*^d; and, as the flame of the Schekinah was afterwards transferred to the holy of holies, where, between the wings of the cherubim, over the ark of propitiation, the divine vision mani-

^d Vid. Jackson on Christ's eternal priesthood.

fested itself; so, now, the body of the Redeemer—the real Temple of the Spirit, and the actual centre of the mediatorial energies^e,—may still furnish in heaven what the fainter presence of light and fire furnished on earth in the days of old—a *visible seat* of propitiation before the eyes of the heavenly hosts.

But—without laying any stress on speculative fancies, however pious—it is, at all events, essential to maintain *the fact* of the mediation of Christ in time and succession, as declared beyond a doubt in holy scripture; and the utter impossibility, in the present dispensation, of rendering any prayer, or the smallest ejaculation of the soul, really acceptable to God, except by and through this *present* and *literal intercession* for us. They both stand together—the mediatorial office and an actual intercession in time—and any thing that affects the reality of either, goes near, if pursued to its logical results, to shake to the very foundation that practical and living scheme of Christian holiness, which, with all its actings and dependencies, as delivered to us in holy writ, is consonant alike to the impulses of nature, and the practice of holy men from the beginning. I press this the rather, because there is a pseudo-intellectual school of theology, which, whatever may be its intention, does seem, *in its style* of expression, to violate these great principles of the faith as it is in Jesus—and is the more dangerous, from a certain elevation of thought which accompanies it—a spi-

^e Vid. Outram de Sacrif. lib. ii. c. 7. De oblatione Christi in cœlo.

ritual fancifulness and almost enthusiasm, in its mode of conceiving the divine presence in the soul—and an utter abhorrence of material philosophies on one hand, and a sectarian narrowness on the other, which is congenial to generous hearts and enlarged intellects. But it subjects divine truth, not merely to those fundamental principles, moral and intellectual, which *must* form the basis of our reception of it, but to private and preconceived opinions—even when it is most jealous for its establishment, and most sensible of its importance—and it rejects a creed or an article, whenever opposed to an interpretation which is predetermined by natural reason or a Theosophic hypothesis. The most vigorous writer^f beyond all comparison, who has advocated the views to which I allude, as well as the most elevated in tone and temper, is the late Mr. A. Knox. And even he, though marked by an eminent sanctity of life, as well as extraordinary intellectual endowments, *betrays their tendency* by venturing to utter the wish, that the time may come “when all creeds will be tested by reason”—that is, by *à priori* opinions of the nature of God, and the moral and intellectual wants of man, as defined by himself, anterior to revelation!

But this theory, compounded of theology and philosophy, is essentially antisciptural in principle—By speculating beyond what is written and *before* what

^f Vid. specially on redemption and salvation through Christ, as exhibited in the epistles to the Romans and the Hebrews.—The Essay on the mediatory character of Christ—and on the nature of our salvation through Christ.

is written, and setting aside the obvious sense of the scriptural declarations, its whole system, whatever might be the intention or the real meaning of the able and pious author, *seems* to rationalize away the real nature of the atonement—the practical virtue of the sacrifice upon the cross, and the mediation in heaven—and even leads, by *easy* inference, and if not a logical, yet a moral connection, to the Socinian or Sabellian scheme. Even at the best, it tends, if followed into its results, to produce a refined spiritual mysticism, rather than a rational worship suited to sinners; and—I will not say, under the pretence, but with the purpose of doing honour to the attributes of the Godhead—to substitute a mere spiritual philosophy, with a cold intellectual elevation about it, for the living faith of Christ, as we have it delineated in the gospel,—the gospel with all its heart-drawn sympathies, absolute adaptation to the peculiarities of our condition, and power of affecting and penetrating the ordinary, every-day humanity for which it was intended. It aims at a more intellectual and contemplative state than man is framed for,—whilst it grasps at a defecation of the mind and intellect, it neglects *that common* nature which Christ took upon Himself; and whose want of a Redeemer He supplies, not so much intellectually, as morally and spiritually,—and which, wherever it is found with a sense of its necessities upon it, in the palace or in the cottage, testifies *that in His fulness* the wearied and heavy-laden have found rest for their souls!

But to come from tendencies to specific state-

ments—we are told in this scheme, that the atonement—by whatever process *not actually sacrificial, or vindictive*—being once made, the intercourse, henceforth, between the soul and its Maker, if it have any spiritual elevation, is unobstructed and *immediate*, with no interposing priest or priesthood between them. Moreover, in all cases, when the soul has been impressed with its new nature, it is represented as gifted with a power, by which, when it is once conferred, it can increase indefinitely the holiness which it could not originate; by its own *inherent*, though at first communicated strength, it is, so to say, self-sustained; and by its righteousness, and that growth in practical holiness to which its own efforts are equal, it *wins* the pardon and favour of God by its *merit*, and is fitted to communicate freely with Him, like with like, by its own spirituality.

The lamentable consequence of this theory of justification, so diametrically opposite to apostolic doctrine, is the abandonment, on the part of a mind so impressed, of that constant and *literal dependency* upon the Mediator, as the only source of the soul's health and life, which pervades the gospel. And then—whilst it admits God in the flesh as *the original ground* of this restoration of the soul to communion with God; and His life and death as *moral* instruments for the mortification of sin,—it excludes not only the daily application but even *consciousness* of the great sacrifice, and the priesthood which applies it. Our own energies God-ward sup-

plant Him who is “made unto us, wisdom, and righteousness, and sanctification, and redemption,” in the training of the soul to glory, and the daily operations of the spiritual life. He enables indeed the pilgrim to heaven to set forth upon his way, and puts a staff and scrip into his hand, but then abandons him to his own strength and resources—not again upholding him with his own right hand, or a superfluous aid—but only welcoming him, when his journey is done, and bestowing the reward due to his perseverance and self-sustained courage. In fine, the character of God-man, with a real exercise of that humanity in which Christ continually acts in his mediatorial or church-offices, is practically annihilated—the second Person exists, only in the unity of the tri-une Godhead in which He is absorbed—and the actual and unceasing exercise of the priesthood, by a real and not merely notional intervention between God and the soul, is deliberately rejected.

This, though not the heresy of Socinus, which its author abhorred, surely leads to an undervaluation of the atonement and the priesthood, under an imposing pretension to spirituality, and a reverend conception of the ineffable Godhead; and though not, formally, the heresy of Pelagius, yet leads to an overestimate of human strength, and an unscriptural independence of the divine grace. Totally opposed it is to the evident sense of the apostolic writings and the practice of the church, in thus excluding the soul from any *consciousness* of the Saviour. For, as every thing

under the law was sprinkled with blood, *literally*; even so, must *every act* of the Christian law obtain a similar consecration *virtually*, before it can become acceptable to God;—nor can we offer up the smallest prayer, as the church has taught us, save in the name of Him who has redeemed us—that is, by pleading His merits, and by resting on *that sacrifice in virtue* of which He is our priest—and which lies at the bottom of our soul's life, as the root of every act of Christian faith and love. As we are planted, so we grow; each advance in holiness is only a further communication of Christ's fulness, and the benefits of His passion; and, any disruption of our *inherency* in Him as effectually destroys it, as the *interception* of the sun's rays deprives us of all participation in his lightⁱ.

To all objections we reply, that in making Christ the effectuator of man's redemption by his sacrifice, the actual organ of divine communication by His Mediatorship, and the sustainer of the soul in life, we do not mean to attribute love to one person of the adorable Trinity and not to another—the love exhibited towards us is the divine purpose of the undivided God—but it is through the second person, economically, as God man, that it has seemed good to Him to accomplish it. Through Him alone, He has manifested His nature—through Him alone will He be approached—let no man ask why—so it has

ⁱ If we can grow in grace without the application of His blood, or the imputation of His righteousness, it is but *one* step further to reject them both.

seemed to Him good—"Who hath known the mind of the Lord? or who hath been His counsellor?" Rom. ii. 34.

It is certain likewise that God is without change, or so much as the shadow of turning—nay, that, in Himself, He is absolute unity and immobility,—forming his purpose from eternity, and seeing the end from the beginning, in those schemes of providence and grace, which, in the case of infinite power and wisdom, carry their execution bound up, by an absolute predestination, in their first conception. No rational mind can doubt of this—it is an axiom in the divine science. We grant this therefore as a fact—but not as an objection to the actions of Christ's mediation; for it is forgotten, that God may decree *conditionally*, as well as absolutely, and yet be really as unchanged in the one case as in the other—He may act on *certain laws and no others*. The change, consequently, is not in Himself, but in those towards whom He acts; and yet He may be said to vary, and *does* vary in a true and real sense, as the disposition of the subjects of His grace or providence is modified or changed. It is not, therefore, as we have seen, that the original *disposition* of Almighty God towards man is altered by the sacrifice of the cross—but that *so* his attributes of justice and mercy are reconciled—and its daily application to us, depends on our acceptance of the scheme, and our compliance with its specific conditions. And the argument from God's absolute immobility proves too much—for, if this unchangeableness of the divine nature is supposed to be irreconcilable

with the daily actual and availing intercession of our High Priest, as a *condition* of favor, it is at least equally so with *all* the operations of the divine life, as towards God. *Some condition* they all imply;—prayer, repentance, obedience, proceed upon the same supposition of the *acceptability* of certain states of heart and mind, and the offensiveness of their opposites.

Finally,—though Almighty God *is* absolute unity, and all His schemes are present to Him from the beginning, and partake of his essential eternity—yet they are and *must be carried out and executed* in succession; and in fact, have no existence without it, save potentialiter, as a part of the divine mind, and in his purpose. He *acts in time*—for though He dwells, in His essence, in an everlasting now, yet, as His creatures exist and act in time, *His* dealings must be adjusted to their condition. This is the manner in which the ways of God are universally represented in holy scripture, and such indeed they must needs be. We must always act as though He loved us when we serve Him, and heard us when we called upon Him, and compassionates us when we repent, and was wroth with us when we sin; albeit, we it is that change, and not the Eternal!

This being the case, we *may* avail ourselves fearlessly of that accommodation to our wants and capacities, which our heavenly Father has provided for us in the incarnate Saviour—not mocking us with a mere phantasy, but furnishing us with a blessed

reality. When we feel our miseries—we may come to him to relieve them—our wants, to supply them—our infirmities, to bear with them. We may, with an awful joy, but still a blameless confidence, raise our eyes to Him as our Friend and Brother as well as Saviour—and draw near to the throne of grace and to our heavenly Father, with a boldness and confidence of favour, which, unless thus revealed to us in the human Mediator, we never could have dared to cherish towards the immutable God.

Thus the unsolid subtleties of metaphysics vanish in practical religion; and, in the living fruits which spring from the use of our privileges, are demonstrated the realities of the unseen Mediator and His glorious attributes! And it is a most solemn duty to our own souls and the souls of others, in points of such vital importance to us, to keep close to the language and tone of holy scripture; without destroying their simplicity by philosophy and vain deceit, or rejecting supports and consolations the necessity of which we daily experience, because our understanding cannot trace their mode of operation. There may be much of feebleness to some men's eyes in these *humanities of our religion*—much that reminds us of a degraded condition, and of limited faculties—but still, so it must be, if we are to act at all effectively towards our God and Saviour. By going either above or below the scripture standard, which is that of universal humanity, we shall commit a fatal mistake—we shall either blaze into a sensuous enthusiasm, on the one hand; or, in our contempt of

every thing anthropopathic, while we affect a more elevated region of thought and feeling, we shall refine ourselves into *an intellectual and meditative ἀράθεια*, which is quite as far removed, as the first, from the true Christian state, and a proper equipoise of soul.

But the action of the Godhead necessary to communicate the graces of the Mediator to manhood.

4. But, whilst the sympathies of the *manhood* plead for us, whilst its graces and perfections are communicated to us, and whilst, in the confidence inspired by this community of nature, we are emboldened to avail ourselves of the intercession which it offers—it is the hypostatic union with the Godhead, that makes it effectual in working out these mighty purposes. Not only does it superadd that perfect righteousness which has flowed from its own infinite purity into the conjoined manhood, and support the sacrifice; but it confers the faculties for those outward operations of the Mediatorship, which are indispensable to the conservation of the Church. No created being, for instance—such as is Christ's manhood—could be endowed with that power of introspection into the soul, which scripture solely attributes to Almighty God—that presence by which the most secret depths of the soul are penetrated, and its secrets seen; or with that spiritual and intimate communication, *not ab extra but ab intra*, which implants the seeds of grace, and combines them by such an intimate inherency, as to make them undistinguishable from our being,—that, whatever it is, by which we are what we are. None can be equal to this, except He who is very God of very God, the life of our life, and, by a con-

stant sustentation, upholds the soul which He has created.

This introspection and communication, inalienable from omnipresence and omnipotence, are likewise inseparable from the Mediator's office. He is the same Christ yesterday, to-day, and for ever, who *unites, into one essential life, which is Himself*, Heb. xiii. 8. the body of the universal church, and is as entirely and efficaciously present to each individual soul, as though it were the single object of His love and providence.

These attributes exhibited themselves even in the days of His flesh;—hallowing it with an unspeakable majesty, and a something divine which the hearts of all men acknowledged in its moral manifestation. But they have now an unrestrained and unlimited exercise in His glorified condition,—an exercise of Godhead which is *not communicated* to other beings *by Him who neither slumbers nor is weary*, in order to *ease Himself of the burthen* of them; nor conferred by way of distinction on any of His creatures, by Him who is exceeding jealous of His *name*, and *will not give His power or glory to another*.

And *thus it is*, by the actings of His intercession, with a power equal to His compassion for the perishing souls of those, who, by His voluntary relationship, are now His brethren, that the God-man has permanently removed the separation between the creature and the Creator, and brought us once more, with no other interposing power than *Himself*

alone, into a communication with the Father of spirits. He thus virtually transfers his merits and righteousness to the soul, which is by covenant *identified with Him, and regarded in Him*, through that living and fruit-bearing faith, which, as with a hand, appropriates the offered righteousness of the Redeemer, and presents it to God as its own sufficient plea.

And when Christ has thus opened a living and direct way between the soul and God, it is not for man to impose limitations, or raise obstructions. What He gives, he gives to all, and at all times and places.

For His divine essence, like his love, is uncircumscribed—His temple is every where—where there is a faithful heart, there is Christ, and therefore there is
 Isa. lvii. 15. God. “Thus saith the high and lofty One, that inhabiteth eternity, I dwell in the high and holy place—with him also that is of a contrite and humble spirit.” Not only, therefore, is God accessible to us through Him, in the worship of the visible Church, however blessed that communion may be—nor in her ordinances, however powerful—but likewise in that individual relation in which the soul stands to God; that which constitutes, in the faithful, their membership in the spiritual and invisible church which is contained in the visible; and which gives efficacy to those transactions which, in the closet and the secret worship of the soul, pass between it and its heavenly Father. Not that this either weakens or interferes with the social duty,

or blunts our fine sense of communion with that body of Christ, into which we are engrafted by holy baptism; for from that body, *as an antecedent*, our privileges spring, nor can they subsist in isolation from it;—but the one strengthens the other, and the individual life gives a more vivid spirit to those collective actions in which Christian faith, and love, and joy, culminate and are perfected.

Greatly then does the Roman church sin, in the multiplication of mediators, and that saintly pantheon which she interposes between the soul and God—Not only does she thus strip the priesthood of Christ of its essential character, and so nullify the coming of the Saviour in the flesh—not only does she make *mediation* necessary to reach Him, who not only stands between us and God, but is Himself, by virtue of His love and His office, *immediately* accessible to us—not only does she remove the hopes of the soul from its one foundation, and the enjoyment of the greatest privilege which the gospel has conferred—not only does she lower its sense of spiritual things to an earthly level, by making it communicate, not with what is divine, but what is scarcely elevated above itself, in a false humility, and a worshipping of angels who are only God's servants like ourselves—not only does she substitute for “one God, and one mediator between God and man,” a practical polytheism, hardly distinguishable from her pagan predecessor—but, with the awful recklessness which distinguishes that unhappy church, invades the undoubted attributes of God Himself,

and confounds the fundamental principles of natural and revealed religion.

V. But in subordination to this *priestly and intercessional office, essentially meritorious and divine*, which is borne by the God-man in His power and majesty, and in which He stands continually before the throne of God, and presents the supplications and prayers of His saints in the heavenly temple, there is another into which *we* are admitted. There is a secondary Mediatorship, which is one of the privileges of the Church upon earth. And a wonderful mark it is, of His love for that company which He has redeemed by His death, and cleansed by His precious bloodshedding, that such a reflected divinity should redound upon her from the fulness of her Head. That, even in the condition of earthly humiliation to which she is made subject, till her everlasting exaltation shall arrive, we should be raised, with Himself, into heavenly places—and associated with Him into some of His most blessed offices, in such way and proportion as is suitable to our state; this is as much beyond our hopes as it is beyond our deserts.—Well might we believe, that, not only figuratively, but in some true and real sense, we shall even judge angels, and participate in the judgment-seat with our divine Representative at the last, when we are already called into the enjoyment of a privilege so far above our right and measure.

The Church on earth, therefore, in obedience to the divine command, as a pattern of divine

things, and symbolical of heavenly places, is continually carrying on the work of intercession not only for her own members, but for all mankind, not yet brought into the fold of the one Shepherd. She prays for the extension of the Redeemer's kingdom, and the final gathering together of the elect from all lands—the increase of faith and love in the church universal, and of that blessed unity which is the fruit, and badge of all heavenly graces—and the conversion of all Jews, Turks, infidels and heretics, all who lie in the valley of the shadow of death, fast bound in misery and iron. Day and night, from the beginning, has she discharged this sublime office, crying and striving constantly with earnest supplication and with tears.

It is not, therefore, by *measurable* results—by her definite deeds of charity, their fruits on men's outward lives, and effects on their material interests—that the worth of the church to the world at large can be duly estimated; no, nor even by those inward and spiritual blessings of which she is the instrument to the souls of the faithful. She stands, as an unknown Protector, in the midst of those who are ignorant of Christ, and who despise her; she calls down blessings from above, else unattainable; and acts, under this relation to the world, in a thousand ways—which, from our ignorance of the mode of God's dealings, we cannot trace—for its continued conservation, and the suspension of God's final judgments upon it. Well, therefore, would it be, for the prosperity of the church, and of

that world the inner life of which she maintains, in such remnants of our higher nature as tarry within it, by the moral influences which are continually circulating from her—if this precious gift of intercession were more stirred up among us, and our collected supplications were awakened into a livelier faith, a more catholic comprehensiveness, and a more indefatigable fervency. For as it is in individuals, so it is in the incorporation of the Church—its outward activities, and the whole manifestation, in power, of its graces and privileges, are certain to wax and wane with prayer and intercession—decaying with the coldness of love and the decrepitude of faith—invigorated and disciplined to final triumph by its constant exercise.

What an increase of faith—of brotherly love—of catholic unity—of generous sacrifices—might we not expect, if the privilege of intercession were adequately valued and improved by us. In the same proportion would the strength of the church for the conversion of the world be manifested, and her aggressive energies on the powers of darkness be triumphantly developed—blessing others as we spiritually advanced ourselves—and advancing ourselves as we conferred blessings upon others.

Though, however, this great privilege is secured to us by the gospel, its warrant more defined, and its powers enlarged, yet it is not a new one to which the elder church was unadmitted. For, from the beginning of the world, Almighty God has listened with favour to the prayers of His

saints; and, doubtless through the same meritorious Intercessor, the fervent prayer of the righteous man has always availed much. Such was of old the intercession of righteous Abraham, in behalf of the wicked and condemned cities of the plain—such was the prayer of Job in behalf of his thoughtless and sinful children. Such was the potent intercession of Moses for the rebel and reprobate people, and of Aaron, the saint of the Lord, when fire had gone out from Jehovah among the multitude, and the plague was begun. It is only confirmed—directly opened to us by the removal of the legal obstructions—and animated by a revelation of the person of the Mediator. Nor does it, when properly considered, and scripturally limited, trespass at all upon the exclusive exercise of a meritorious and real priesthood, by our Lord Himself. For *it is exercised in His name*—it is the natural, nay, necessary effect and most healthful exhibition of that divine charity which is infused into us from our union with Him who is essential love—it comes, as a privilege, from the overflowings and exuberance of His fulness of power and merit—and, in all that it possesses of efficacy, it is indebted to His virtue and majestic perfection of mediation. It is, moreover, the privilege of the whole church—as *such*—and not exercised merely by a priesthood, *exclusively*, and *by way of separation* from the body of the church—but collectively by all its members. The minister of God in the great congregation, is, by virtue of his office, the leader and spokesman in the

church's prayer; he is the *organ and sometimes the representative* of his flock, and he is so by a divine and not human ordination—but not by virtue of a distinct character communicated to the soul, and gifting it with a *mediatorial* dignity; nor by way of *substitution* for those in whose behalf He gives audible utterance to praise and thanksgiving.

In the circle of the public services of the Church of England,—even in the most solemn and majestic office which its ministers can exercise, the consecration and the distribution of the sacred elements of the body and blood of Christ,—there is not an instance of a single prayer offered up by the minister *in the capacity of a mediator necessary to interpose between God and the congregation—he prays and blesses in the order and charity of his office—not of power and authority.* Rome adopts the opposite view—it is not a matter of *order*; but the priest stands as the indispensable organ of communication between the people and God—a principle, which, if it be, in any single instance, admitted into the liturgies of the Church, must be carried throughout. The portentous abuse of a service in an unknown tongue is a logical result of it, though the theory was at first accommodated to an accidental practice—and, if the minister is exclusively a mediator, it becomes not only *defensible in point of principle*, but, as a higher exercise of faith in the people, it is preferable, when once consecrated by usage, to any other method by which the strength of that principle might be exhibited in practice. Not so

our own Church, or the Apostolic Churches on which it is founded. The general intercessory prayers are the prayers of the congregation, though uttered by the minister; whether for all mankind, or specially for all pastors and congregations, or the universal Church. It is only the most solemn form of that charitable intercession of the soul with God, which flows from the internal Priesthood which all Christians possess, and which holds, in the retirement of the closet, as in the house of God and before the eyes of men, the unity of the Spirit, and the communion of the Saints!

I do not mean, by this, to deny, that there is an intercession proper to the ministry, as such, but far from it; I would *infer as Scriptural and undoubted*, a difference in *degree, though not in kind*, between the intercession, of God's minister, and the members of Christ unconsecrated by a similar unction; and this, not in the house of God only, but whenever he performs ministerial acts. So there is a certain *superiority* in the intercession of a king for his subjects, or a father for his children, attached to the office, and the sanctity of the relation. And there is no doubt connected with it, in both cases, a peculiar blessing to the objects of it; and an especial power with the Giver of all good, when the duty, or rather privilege, is exercised with proper affections, and with the heart of faith. It would be a sin against Scripture, against the universal voice of nature, and our dearest feelings, to suppose otherwise. In the same proportion, but with all the

added force which his divine consecration can confer, the intercession of a minister of Christ, for his congregation, and for any member of his flock, will be accompanied with a double portion of the Spirit from above. And, in the service of the Temple, such *direct* prayer for those among whom he ministers is exclusively his, by virtue of his consecration as such; nor can any other usurp it without a sin, not only against order, but against God, who has called special persons to stand before the people in His House, and blessed them and made them acceptable with His Spirit.

He alone therefore presents the oblations of the people—he alone prays aloud, that the sacred elements which it is his privilege to deliver, may be blest, to the preservation of body and soul, in the receiver. He alone prays that forgiveness of sin may be granted to those who have duly confessed their transgressions, and authoritatively declares the absolution of the penitent. He alone pronounces that blessing or prayer for grace on the congregation, which befits the sanctity of his office, and with which they are dismissed from the service of the sanctuary. Nor can we doubt that God hears it, when the heart of minister and congregation have that preparation which He requires at their hands.

LECTURE II.

CHRIST AS HIGH PRIEST AND SACRIFICE.

I. No Priesthood in the Christian Church—1. From its abrogation in the Jewish law without any re-enactment in the Gospel—and from the reason of the thing in the higher dispensation.—2. From its contrariety to the tone of the Apostolic writings—the absence of mysteries, and all other sacerdotal elements.—3. St. Paul's *pastoral* directions—alike to ministers and flock.—4. The removal of *the name* from the Church—and its incongruity with the Supreme Priesthood of Christ.

II. The gradual corruption of the Church—hand-in-hand with false views of the ministry.

III. The Reformation.

TITUS I. 5.

‘For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city.’

I. 1. **I**T is an inconclusive argument to urge, as is often done, in behalf of the *sacerdotal* view of the Christian ministry, that it is not *probable* that so great an honour and privilege as the distinct Priesthood and human mediatorship, properly so called, should have been confined to the Jewish dispensation, so inferior in glory to the second covenant. Nay, that it is *palpably* inconsistent with the fulness

of the Gospel communication of blessings, as the final and consummate form of God's love to man, that it should have been withheld; and that, when confessedly given to the *shadow*, it cannot have been denied to the mystical body of Christ. But, in the first place, this is only a presumption; and whatever *a priori* probability it might claim, in the sense intended by it, it must, like other similar presumptions, be submitted to proof, and overruled by the facts of the case. And, on the strength of it, to overbear plain statements, and modify straightforward declarations, which in the common use of common language admit but of one interpretation—to take for granted *what should be proved*, and *could be proved*, if true, and then compel obscure or equivocal expressions to the assumed principle—to do this, is, under whatever plea and zeal for the honour of the Church, *to act on rationalistic, and not scriptural grounds*.

The real
Priesthood
of Christ
better than
the typical
Priesthood
of the law.

But we may grant to the full the antecedent principle, or at any rate so much of it as *gives the Gospel at least equal privileges with the law*—nay, more than this, that the more perfect dispensation must needs have *greater* privileges—and the true conclusion will be opposed to the continuance of a priesthood, even in this mode of viewing it. In the law, indeed, it was necessary, for an effectual *type* of the eternal and real priesthood, that the sacrificial atonement should be offered up, not by any person (τῷ τύχοντι), *but only by a separated class, and none other*—it would have been, without it, but a one-sided representation of the victim self-offered—a holy sacrifice without a

holy sacrificer, and a propitiatory gift without a corresponding propitiator. But that it was necessary at all to approach God with the blood of bulls and of goats, arose from its essential feebleness, and the absence as *yet of a true and proper victim*—the one topical altar, and topical temple, were only miserable elements ; necessary for a special purpose, indeed, but in themselves *imperfections*, and only tolerated for a season.

The more closely you look, in other respects, into the character of the two dispensations, the more evident it becomes that the presence of an earthly priesthood is not, in itself, any mark of superiority ; and that, in like manner, the lack of it constitutes no sign in itself of a dispensation inferior in glory and power, if God is better than man, and, if faith in heavenly things is a nobler condition than the *sight* of earthly ones. It is the contrary—and merely to look at the name, and its external trappings—the sound and hollow show of an earthly priesthood—is a carnal view of the question, unworthy of the Christian spirit—it is a confusion of the circumstantial with the essential, and an imperfect apprehension of the grandeur of that Church, whose Spirituality has been developed, and its vast superiority established, by the falling asunder of the law of ceremonies, with all its obstacles to a free access to God, and the sensuous representation of the then unknown realities ! We have retrograded indeed in *symbolical worship*—that is not to be denied—but we have grown *in the Spirit and in the truth*—and

surely it is no matter of lamentation that realities have supplanted shadows, and the childhood of the elder covenant has been succeeded by that generous freedom into which it has naturally grown. We are men now, and may dispense with childish things, and this is, in short, the truth of the matter, as the Gospel presents it to us.

It would indeed be an evil, if we had no *substitute* for an earthly mediation, and, if the once incommunicable privileges of the earthly priesthood had, on their removal, left the people of God in helpless separation from Him.

But here is the mistake—*it is not removed—the right is only enlarged*, and the privilege diffused.—

And granting for a moment that the *ministry* has lost, it is richly compensated by the privileges of the body; the opening of a new way to Almighty God; and that equality of brotherhood, which, in spite of all the distinction of special office, is diffused through all the members of the Spiritual Family.

The right of
approach-
ing God
through
Christ com-
municated
to all.

All Chri-
stians
priests.

We have not all an outward commission to teach and rule—nor would it be possible—but we have all alike *an internal Priesthood*, capable in itself of approaching God; and being once bathed in the purifying waters, we are consecrated unto Almighty God, as the old Fathers^a held, by a spiritual chrism. We may all rejoice in that name of holiness, when the water and Spirit have changed us—in the power of offering real spiritual sacrifices, and a special relation to our heavenly Father.

^a Origen. in Lev. hom. 9. op. f. 81. “omnes enim quicunque unguento,” &c.—a beautiful passage.

"Are not we of the laity priests? it is written, *"Nonne et laici,"* says Tertullian, *b* "Sacerdotes sumus?" Scriptum est, *"Regnum quoque et sacerdotes Deo et Patri nos fecit."* Differentiam inter ordinem et plebem constituit ecclesiæ autoritas, et honor, per ordinis consensum, sanctificatus a Deo." *c* "Holocaustum Domini passionis offert quisque pro peccatis suis," that is in prayer, says Augustine, *d* "Omnes," says Cyprrian, *"qui a Christi nomine dicuntur Christiani offerunt Deo quotidianum sacrificium,"* ordinati a Deo sanctionis sacerdotes." *e*

'He has made us kings and priests to God and our Father.' The difference between the order and the people it is the authority of the Church which has constituted, and the honour, through the assembly of the order, consecrated by God." "Every one offers up for his sins the holocaust of our Lord's sufferings." "All of us, who from the name of Christ are called Christians, offer unto God a daily sacrifice, being ordained by God priests of holiness."

So that in the whole Priesthood, as in the specific case of intercession, it is a difference of *degree*, and *not in kind*, in which the ministry excels the people—the ministry is exalted for the sake of order and edification, but not the people excluded.

And this universal consecration, and the privileges

b Tertullian de Exhort. Cast. c. 7. p. 522. ed. 1664. Vid. de Pudicit. c. 21.

c August. in Expos. Inchoat. ad Rom.

d Cypr. de Unct. Christ.

e Vid. Justin Martyr Dial. cum Trypho. 116, 117. cc. pp. 209, 210. ed. Bened. Both Tertullian and Justin would seem to go even beyond the internal Priesthood. So thinks Erasmus touching the early Christians. Take some other instance of the way the Fathers speak: "*Quod natum est ex Virgine,*" says Jerome; "*nobis quotidie nascitur, Christus nobis quotidie crucifigitur,*" in Psalm 86; "*Tum Christus cuique occiditur cum credit occisum,*" says Augustine. It shews how completely they bound up Christ's sacrifice with the Christian's daily life, and the presentation of acceptable sacrifice through Christ, by every Christian man whom the Spirit had anointed. All that the Christian offered to God, sprinkled by Christ's blood, became a sacrifice, and He himself a Priest.

which belong to it, and the duties which devolve from it, and the encouragements which are attached to it, are essential to the true interests of Christ's Church, and the extension among men of its real life. It is an ill-considered mode of expression, to say the least, and, if carried out, a fatal practice, which excludes the rustic at the plough, and the workman at his shop, from a share in the Church—not only in the benefits which they derive from the ministerial order, and as passive recipients of what, in it, are vigorous powers; but as active sharers in its privileges, and in its internal Priesthood; and, in this respect, at least, with an equal power of approaching God, equal consecration to Him, and a corresponding devotion to the extension and propagation of the truth!

But a *real Priest we have*—not on earth, but in heaven; present to all, and each, and building us up, by the interfusion of his Spirit, as so many living stones, into a glorious Temple wherein He vouchsafes to dwell. We have a Priest, not mortal, but immortal—not atoning for Himself, but immeasurably pure—not anointed with an earthly chrism, but by the living Spirit—not presenting earthly things, offerings bloody or unbloody, essentially poor and mean, but His own most precious sacrifice. We have a Priest, in fine, not of the seed of Aaron, nor of earthly lineage at all, nor clad in the symbolical robes of the Mosaic Priesthood—but ministering, in the Heaven of Heavens, in His own essential holi-

ness—"A High Priest for ever after the order of Heb. v. 6. Melchizedeck ^f."

2. Now when we consider the extreme importance of this question, in its consequences proximate and remote, and the totally different character, in the mode of applying its covenanted blessings, which Christianity assumes, according as we annex to it a proper earthly Priesthood and proper Mediatorship, or not.—When we consider that, *by the reason of the thing*, the Aaronic Priesthood, in its essential points, was, ipso facto, abolished by the coming of the true Priest and sacrifice; and that, over and above the nature of the old covenant, we have the most express *declaration* of holy writ, that all the Mosaic law is finally abrogated—even the eternal moralities of it, subsisting, not in that they are *Mosaically* inculcated, but for other reasons.—When we consider that the necessity of a Priesthood, in the proper sense, is now any thing but self-evident,—the facility with which it might have been placed beyond a doubt, renders it incredible that either our Lord or his Apostles should have omitted to fix a point of such vital importance to the Church, beyond the possibility of mistake to a candid inquirer into the truth—I do not say, to a mathematical demonstration, but at least a moral certainty. It is not a

If the Christian ministry be a Priesthood, Scripture cannot be silent.

^f Sacerdotium Aaronis jam nullum est in aliquo Templo. At Christi Sacerdotium eternum perseverat in cœlo? August. adv. Judæos. Vid. Jewell, Defens. Apol. Art. xvii. Psalm cx. Heb. ix. 1 John ii. 1 Peter ii. 2 Cor. v.

secondary question—it is only inferior to the great fact of redemption itself, in importance. Yet our Lord, at least, is wholly silent upon it—so are the Apostles—and no *evidence or assertion, external to Scripture*, could in such a point *overcome the scriptural silence, even if that was all!* But the arguments of the Apostle in the Hebrews subvert it from the foundation—the practice of all the Apostles contradicts it—their mode of speaking is irreconcilable with it—it is refuted *ex abundantia*—with conclusive reasons, and to spare.

The opinions of the early Fathers.

It is a question with some critics in regard to the very early Fathers,[§] whether there really be, in

§ The fortieth chapter of Clement's Epistle is questioned by Neander, but hardly on sustainable grounds. If the terms in question are applied to the Christian ministry, it can only be analogously. But it is, no doubt, an illustration, for the enforcement of order, drawn from the Judaical ritual. The best Protestant commentators, both here and in Ignatius, "*καλοὶ καὶ οἱ Ἱερεῖς*, &c." are unanimous in their opinion. It is hardly credible that in the same breath almost, any one should apply the term of *Ἀρχιερεὺς* to our Lord, and then to a human priest. But, with this limitation, Clement and Ignatius bear decisive witness to our threefold Apostolical ministry — and in that respect they are invaluable as evidence *confirmatory* of Scripture—in regard to the succession, and Church order and authority. Mosheim is certainly wrong, too, in his estimate, even of their literary merit—for there is much beauty of thought and of illustration in them. But in Ignatius and Clement, with all the piety and true Gospel principles which they breathe, and which, on *justification by faith only*, are decisively expressed, there is, notwithstanding, a manifest inferiority to the *sincera eloquentia* of the Apostolic writings themselves. Polycarp's is the only one which an Apostle might have written, and it is beautifully scriptural.

the genuine remains of any of them, any form of expression, so much as drawn from the elder Priesthood, and, allusive to the Christian—and, both in regard to Clement and Ignatius, the best critics, admitting the text, refer the terms to the Jewish priesthood. Certainly their whole tenor is opposed to the *identity* of the two ministries; and, in spite of new and unscriptural forms of expression, and that which the Apostolical Fathers avoid—the direct and familiar application of the Jewish titles to the Christian orders—the whole context and declarations of the most illustrious Fathers of after-times, when one passage is compared with another, is irreconcilable with a sacerdotal theory—I mean sacerdotal, in *the Romanist and popular sense of it*, as *sole* mediators and sacrificers. And this is the only sense in which it is important to dispute it, but for the weight and value of words, and the duty to avoid equivocal titles in solemn offices, and in controverted

Clement is rhetorical : Ignatius likewise is exaggerated ; there is too much *show and ostentation*, in his anticipations of martyrdom, not perhaps for a holy man, but for an inspired Apostle. Nor is it possible to take, except with large limitations, his views of Episcopacy, though suitable probably to the time. Nor is the claim, on one point, to inspiration, altogether *satisfactory* ; though it may be explained. Finally, it must not be forgotten, that they have all of them been grossly interpolated, even in the genuine epistles, and the objects of wholesale forgery : and, however castigated and restored to comparative purity, where the decision of a question may turn on the presence or absence of a single term, they must be used with caution. Barnabas and Hermas, whatever be their precise age, or their pious spirit, are feeble productions.

questions. When it is only intended to convey the idea of a separation and divine consecration of office, the *thing* is unquestionable—though the name may be improperly or imprudently applied—and in this sense it is commonly used, not only by the Fathers, but by many of our own greatest divines, and, with its scriptural limitations, with perfect truth and propriety.

Well may a Church which, like that of Rome, rests on such a figment as a proper Priesthood—in-capable of any solid proof, or proof at all, save that which it derives from her own authority—disown Scripture, and despise the primitive Tradition, or any tradition but of her own framing. She is either infallible, and the sole judge and depositary of truth, and if so, must be furnished with credentials to prove it to reasonable men—or she is, in this, as other points, the deceiver of souls, and the usurper of the place of Christ and God!

3. 1. But if we granted, what can never be allowed, that so important a portion of the practical scheme of Christianity might be established from a source *external to holy writ*, thus much, at all events, must be certain—that all the intimations and suggestions contained in the divine narrative would have conveyed the truth *implicitly*, if not *explicitly*—that the writings of the apostles and their companions, *the only writings which can decide the question*, in references, in allusions, in accompanying circumstances, in all those fine and faint, yet discernible touches which shew that a thing, *otherwise* known, is

Scripture must have conveyed the truth implicitly, if not explicitly.

taken for granted, would be decidedly in favour of such a supposition. But there are no such intimations in their recorded acts. Yet, on the sacerdotal hypothesis, such an omission is inconceivable, for we become acquainted with them under every variety of circumstances. We find them preaching every where the glad tidings of salvation by faith in Christ; and Almighty God testifying to their supernatural commission by wonders and signs following them. We find them, in the execution of their great office, speaking before kings and governors with an unpremeditated wisdom which their enemies could neither gainsay nor resist. We find them presiding in councils; ordering churches; ordaining ministers, to succeed them in their divine office of feeding and ruling the church, and to perpetuate the succession. But, in all this, we find nothing characteristic of a priesthood, or peculiar to its specific functions—nothing *of sacrifice, of exclusive mediation, or of their being, as ministers of Christ, the depositaries of mysteries, and sole interpreters of divine things.* 2. To find them bearing their exalted charge with meekness of spirit, is only what we should expect, since such a temper is ever a sign and accompaniment of grace, and is compatible, as in the case of Moses, with the most exalted functions and superiority of office. But there is far more than this—far more than a mere tempering down of an awful office to an occasional and acknowledged condescension—there is—in spite of an eminence above all other men, unapproachable and inimitable by their successors—a perfect

But the whole tone of the Epistles unsacerdotal.

and evidently unaffected equality in treating on the leading mysteries of the gospel, a *sameness* of footing in all that regards the approach to God through Christ, and communion with the Spirit—a natural tone of common brotherhood, which is hardly compatible with that impassable line which, in the proper priesthood, separates them that bear it, not only in *degree and order*, but in *function and relation to God*, from the great body of the church.

With what simplicity does the great apostle, in his Epistle to the Romans, speak of his wish to come among them, as a desire to *share with them in some spiritual gift of mutual edification!* And, with a kindred feeling, the disciple whom Jesus loved—in that first of his epistles, so characteristic of his peculiar mind, and of so divine a spirit—speaks to those whom he is instructing, as needing not that any should teach them, and as, *by virtue of their relation to Christ, already knowing all things*. It is, in short, impossible for any one to read the apostolic letters, as they present themselves *in their obvious sense and meaning*, as independent documents, without seeing that they are so far from keeping back any of the counsel of God, that they have no counsel of God unknown to the body of Christians, *as such*, to keep back, if they wished it; that, though fitted, by *virtue of their inspiration*, which we are not, for such an awful responsibility, they are so far from measuring out the truth by scrupulous proportions, that *they presume* on the *full* communication of those gospel tidings, as the avowed ground of their brotherly love,

The Apostles on a footing with other Christians, in the possession of Gospel truth

of their mutual rejoicing, and common peace in Christ. The mightiest mysteries, the once secrets of God's eternal purpose in Christ, were, as St. Paul describes, preached to all the world; lying at the root of every feeling of the religious heart, and every outward manifestation of it in action; nay, the undisputed property and common inheritance of the simplest child of God.

3. And most striking, as compared with subsequent ecclesiastical writers, even of an early period, is the manner in which the apostles treat the relation of the forms and ministers of the church to the spiritual life; in fact, so striking that the difference is confessed by all writers; the boldest defenders of a sacramental and sacerdotal theory admit that the teaching of the Gospels and the Epistles is neither sacramental nor sacerdotal. *Habes confitentes reos*—they allow scripture to be against them.

Difference between them and later ecclesiastical writers in their mention of the outward Church.

In the elaborate exposition, for instance, of the sinner's condition, and Almighty God's scheme of redemption through the blood of Christ, which the apostle has given us in the Epistle to the Romans, there is not, for the eleven first chapters, any mention of *the church*, in any sense—still less as, in its visible heads, the absolute dispenser of human salvation. He is full there and every where else of *Christ*—hope in him—and joy in him—and inherency in him—and the possession, in every different form, of the riches of his inexhaustible fulness; but he speaks of no *mediate belief*, no vicarious trust in any interposing body, as Christ's representative, or the substitute of a direct appropriation of the Saviour

by *faith*. A personal and individual faith is the avowed burthen of the Pauline teaching, as it runs through and under that of the other apostles—faith as a living principle, the source and essence of the divine life—no sacramental justification, no priestly absolution, no resting upon men, however consecrated, has any place with him; but a personal peace and joy in believing; forgiveness of sins, in all fulness and freedom, by an *individual* interest in the Saviour—the inheritance of heaven, assured to the heart of each believer, through the identification of the soul with Christ, its Head. And so the other apostles with one voice and spirit—the voice and spirit of Him who had spoken in like manner, and from whose inspiration they uttered the oracles of God. Nothing but the *pre-assumption* of an opposite principle—in other words, nothing but a rationalistic treatment of the sacred record can bring out, even by hints and intimations, an opposite result.

4. The apostolic epistles, therefore, are usually addressed to the whole body—“the Church of God which is at Corinth”—“the saints which are at Ephesus”—

The Epistles addressed to the whole body of believers.

for if the Apostles claimed, *as Christians*, no mysteries of knowledge, still less do they acknowledge it in others.—If sins are to be confessed, *it is to each other*—a singular name, as Luther once said, for confession to the priest—if comfort is to be given, it is to and by each other—if absolution and readmittance of the excommunicated into the communion of the faithful, it is through the consent and cooperation of the whole church.

All are bidden to search the scriptures—*all* to

try the spirits by that infallible standard, whether they are of God or not—no hint of an *absolute rule* in a sacerdotal or church interpretation,—no clothing of the teacher with the authority of that which gave his teaching its value, the mighty word of God—no tying of spiritual knowledge and communion between the soul and God, to any thing but personal union with Christ. Not that they exclude in all this, the decent order of the church, nay, *the divine commission of its spiritual rulers*, and the obedience due to them—far from it—but only that they sedulously put them in their proper relation to Christ; they subordinate them to those vital truths which constitute the essence of a church, and which, in a state of purity and real obedience to her Head, must of necessity be her animating principle—not deriving their authority from her, though she may have conveyed them instrumentally, but, on the contrary, conferring whatever authority she has upon her.

5. But to come to direct proof—All St. Paul's pastoral directions breathe the same anti-sacerdotal spirit. When he addresses Timothy upon his solemn office, and binds him by that awful adjuration before Him who is Judge of quick and dead, to discharge his duty to those immortal souls which had been committed to his keeping; it is in this spirit that he speaks. It is on the qualification of *preacher and teacher* of righteousness that he insists; on the possession of those qualities as a man, those accompaniments of personal holiness and entire devot-

St. Paul's
pastoral di-
rections.

edness to the great duties of his work, which are absolutely essential to the efficacy of the ministerial office as the church received it from the apostles, but scarcely stand in the same essentiality to a priest.—Indeed they are confessed, by common avowal and consent, not to do so. Not but that they are indispensable to his own salvation, and most important for the edification of his flock, or that there is other than a frightful contradiction between ministering in holy things, as God's representative, and personal sinfulness of heart and life—this is not to be denied—but they are only accessories in his ministration towards other men.

The *mediatorial* and *sacrificial* office is his principal duty and characteristical distinction—the main instruments of salvation lie in this, and the only effectual means which the people enjoy of approaching Almighty God. It is, on this theory of the ministry, an *opus operatum*, separable from all extraneous conditions in the character of Him who sustains it. In

Incompati-
ble with a
Priesthood.

such an office, by whomsoever held, there is not only a rank, conditional on the fit discharge of it, but an *independent dignity and a vast authority*, with or without moral qualities; and, not being in any way contingent for its effects upon personal merits or demerits, which can neither diminish their fulness nor add to it, it may well be an object of intense ambition, even for its own sake, to those who bear it, and unbounded veneration to those who acknowledge so majestic a character. The *man* is, in comparison, but a nullity—he is swallowed up in

the priesthood, which overshadows every thing—and the penitent or the believer, who is saved not by touching Christ's garment, but the border of the priest's, sees nothing in him but the depository of an awful power, irrespective of every thing but the outward commission which certifies his right to its exercise, and which opens or shuts the gates of salvation. But it is not so, in the manner in which the apostle speaks of the ministers of Christ. In them he lays the stress not on the presupposed *outward commission*, but the inward and spiritual call which our own church regards as indispensable—a holy purpose that is, and resolution to serve Christ well—a superiority of sanctity, of unwearied diligence in the labours of the vineyard; the devotion of all the faculties of body and soul to their Lord and Master; and all those *moral means* by which, under God's grace, souls are ordinarily won into the fold, and effectually fed with that food from Heaven which Christ has so richly provided in His church.

It is surely, not only improbable, but, on the supposition of the apostolic inspiration, quite inconceivable, that the priestly attributes, if they really existed in the Christian ministry, should not have taken their place, at all events in these *elaborate charges* to Pastors which yet, in this view, *omit the most awful part of their office*. If they have any existence at all, they *are not capable*, as we have seen, *of a secondary place*; and universal experience, and an experience too even under our own eyes, has, I will not say, rendered it probable, but demon-

1 Tim. iii. 2.
Tit. i. 9.
2 Tim. ii. 15.
Hos. iv. 6.
Mat. xv. 14.
Luke xi. 8.
Acts xx. 2.
1 Tim. iv. 12.
John x. 4.
1 Pet. v. 2.
Acts xx. 38.
1 Thess. ii. 17.
Matt. vi. 24.
1 Cor. vii. 24.

strated, as far as such a term is applicable to a moral truth, that every thing else in our relations to God and to our flocks, will be absolutely subordinated to them. No man, holding the Christian priesthood, in the Romanist sense, *could have* written to those who bore the office, as the Apostles have written—He would never have said *what they* have said, nor adopted the tone and manner *in which* they have said it; nor, on the other hand, have omitted what they have omitted: and yet, neither omission nor assertion, in inspired men, who were to constitute, in their writings, the canon of Christian truth, could possibly have happened, but by the special overruling of the Spirit by which they spake.

St. Paul's addresses to the flock on their duties to their Pastors.

6. And, again, if we reason in the other direction—not from the duties of pastors towards their flocks, but from the relations and duties of flocks towards their pastors, *as apostolically defined*, it will lead us to a similar conclusion. There is the same conception of the ministerial character, and exclusion of the sacerdotal element. The disciples are exhorted “to obey those who are set over them, as to those who watch for their souls, as those that must give account.”

Heb. xiii. 17.

Heb. xiii. 7. 8.

“Remember them that have the rule over you, who have spoken unto you the word of life: whose faith follow, considering the end of their conversation: Jesus Christ is the same yesterday, *to-day, and for ever.*” A more accurate description could not possibly be given, of the principle on which the flock should reverence its pastor, and of the work of the

ministry, according to the conception of the Church of England—its great duty, the preaching and rightly dividing of the word of life, as the main ordained means of converting sinners and of saving souls—keeping back none of the glorious gospel, and making the Saviour, not only the basis of their teaching and its *secret foundation*, but the ruling and avowed spirit of it; the beginning, middle, and ending of the life of the soul; “for Jesus Christ,” whom they preach, and you believe, “is the same yesterday, to-day, and for ever”—you can neither add to this summary, nor take from it. Again, “We beseech ^{1 Thess. v. 12, 13.} you, brethren, to know them which *labor* among you, and are over you in the Lord, and *admonish* you; and to esteem them *very highly in love, for their work’s sake*.” It is clear that the apostle insists here not *on one ground out of many* of the honor to be paid to the ministry, but on *the main ground*—the faithful preaching of the gospel committed to their charge, and that anxious pastorship, in which they followed and represented to their people the great Head and Bishop of their souls. Such is his desire to impress this, that he purposely throws into the background the commission which they had received directly from the laying on of the hands of the apostles—viewing it only *in its apostolical spirit*, and the works of love and faithfulness to the gospel of Christ, which were its outward seal and unquestionable manifestation. He breathes not a syllable of sacramental offices, or the awful powers of the sacerdotal character.

Here again, if the proper priesthood of the Christian ministry could be proved, independently of holy writ, this omission of it, as a ground of reverence from the flock to the Pastor, and to the grander mysteries of his office, though singular, would be no decisive proof against the fact—these apparent contradictions must be *reconcilable*. But it must be remembered, that if proved at all, it *must* be proved *from scripture*; and then, after its abrogation in the law, the omission, not only of its re-institution, but any allusion to it, to those who were profoundly interested in knowing it, on such occasions as *necessitated* the mention of it, has a very different argumentative weight; and what would be strong in any case, becomes, in this, decisive evidence.

A Ministry
though not
a Priest-
hood.

It is not thus negligently that the Holy Spirit acts in scripture, touching matters of faith and practice; or it would not be what the church catholic from the beginning has acknowledged it to be, a rule of faith perfect both in quantity and in quality—fully confessing the perfection of the guide, even at the time she has erred from it.

I shall not, I trust, be misunderstood in this part of my statement, as intending to assert or even to *imply*, that there is no ministerial rank independent, to a certain extent, of ministerial worthiness, and to be respected for its own sake, and the sake of Him who has divinely ordained, and by outward commission bestowed it; and still less, that the means of grace, and the blessed sacraments, are emptied of their covenanted efficacy to those faithful

servants of Christ, who are compelled to receive them from unworthy, or even polluted hands. *Certainly not.* God's gifts to them that love him are not dependent on human wickedness or frailty; though that wickedness or frailty may check the progress of the gospel, and baffle its purposed effect of bringing men to God. The argument is independent of such a supposition, and should be free even of such an imputation in candid minds. *But it is the faith of the receiver, and not the mere power of the minister, or the grace inherent in the act, which gives efficacy to ordinances thus administered.*

4. But another decisive proof, that the Christian ministry is not a priesthood, but a different order from the corresponding one in the ancient dispensation, is the name which is given to it, and in holy writ applied, *with undeviating uniformity*, to the bearers of the office. No sophistry or ingenuity can get rid of it, if you only grant the simple and reasonable premise, that as, in human writings composed by rational men, so, by necessity and *a fortiori*, in writings inspired, *words and names are adapted to the things signified by them*; and that, the things remaining the same, the *characteristic* title of them is not altered. Now the name given is not *hiereus*—but *presbyteros*^a. Had they been identical, it is a moral

Proof from
the name
given the
Ministry in
Holy Writ.
Vid. Hook-
er, lib. v.

^a It is not generally known that the word Priest is the Saxon rendering of Presbyter—though, from the poverty of our language in this point, it is likewise the representative of Hiereus.—I need not add, that in the Prayer Book and Offices of the Church of England, it is invariably used in the former sense.

impossibility that the same title should not have been given, consecrated as it was by scriptural use, by immemorial and solemn association with divine worship from its very beginning, and conveying not only familiar, but most clear and definite ideas to the Jewish mind. Such a change, was, in itself, *revolutionary*—it placed the thing denoted on a totally different foundation—“old things are passed away—behold all things are become new.” No, *not once* is the term introduced into the sacred writings, with this connection; and on the only occasion when it is introduced at all it applies, as we have seen, *not to the ministry, but to the whole body of the church*—“Ye are a royal priesthood”—and again in the Revelation, “Who hath redeemed us by His blood, and made us kings and priests unto God”—a universal sanctity, now the portion of the glorified church in heaven, the Bride of Christ, and, even on earth, not *restricted*, as in the first covenant, by an exclusive, sacrificial character in the ministry. Nay, even the apostles themselves, in their unapproachable fulness of inspiration, and majesty of office, repeatedly give themselves this title—manifestly, as containing in itself, and as conveying to the minds of those to whom they were writing, all that constituted the essence of the Christian ministry in its most exalted degrees; and which, even in the case of the apostles, eclipsed the glories of mere supernatural gifts, and constituted before Christ and the church their highest honour—“The elder, unto the elect lady,” says St. John. “*The elder unto the well-be-*

² Cor. v. 17.

¹ Pet. ii. 9.

Rev. v. 9,
10.

² John 1.

³ John 1.

loved Gaius." "The *elders which* are among you, *I* 1 Pet. v. 1. *exhort, who am also an elder.*" The presbyter's office—to preach and minister, to bind and loose, to feed the flock of Christ—though it admits of added power, is scarce susceptible of a higher sanctity.

* Nor is it a sufficient reply—in refutation of the

* The presbyter in the apostolical epistles is often termed *episcopus*—though bishop Pearson quotes Irenæus and Epiphanius to the contrary. And long after the higher order had received the *distinctive* title, the term presbyter in the larger sense comprehended the *highest order of the ministry*. The church of Rome holds that, with all the difference of jurisdiction, and ordaining power, between the presbyter and bishop, in *order* they are one—theologians measuring order by the eucharist, and its celebration, which constitutes the *sacerdotium*. But it upholds the superiority of the one order to the other, in spite of the oneness of their *sacramental* offices—"docet jure divino episcopatum presbyterio majorem esse tum ordinis potestate tum etiam jurisdictione." Vid. Bellarm. de Clericis, lib. i. cap. 14. Vid. Concil. Trid. Sessio. 23. Vid. Dennis Theolog. de ord. and Thoma. Aquin. supp. quæst. 37. art. 2. Vid. Jerome Com. ad Tit. i. 5. "Ipsam dicit episcopum quem superius presbyterum nominavit." Vid. his 85th Epist. the whole of it—"eosdem esse episcopos et presbyteros," with his quotation from St. Peter and St. John. Vid. Chrysostom 1 Tim. iii. hom. 11. After stating the small interval between the deacon and the presbyter, he says of the latter and the bishop, "τῇ χειροτονίᾳ μόνῃ ὑπερβεβήκασι ἢ τούτῳ μόνῳ δοκοῦσι πλεονεκτεῖν τοὺς πρεσβυτέρους." So Augustine, "secundum honorum vocabula quæ jam ecclesiæ usus obtinuit episcopatus presbyterio major." "Quid est episcopus nisi primus presbyter, id est, summus sacerdos." Inter opp. August. tom. iii. But neither the divine constitution of the episcopate, nor its right of governing, as well as ordaining and confirming, are affected in either of these cases. The heresy of Aërius lay in holding that there *was no difference between the bishop and presbyter*. Vid. Epiphani. Hæres. et August. lib. de Hæres. c. 53. The fact on which some of the greatest

conclusion to be drawn from this universal *use of a title*, by the inspired writers, to the *institution of a new thing*, to allege Jewish prejudices for its temporary adoption, and the veiling from public view of the real majesty of the Christian priesthood.—Vehement vindicators of the opposite view have indeed asserted it, and assumed, with nothing but an *a priori* notion to support them—that the priestly titles could not be borne, because the Mosaic priesthood was not yet formally abrogated, and the assumption of it, however rightful, would have been offensive to the Jews. That men were compelled to wait for the *authoritative declaration* of Almighty God, in the dispersion of his people among the Gentiles, and the ruins of the altar and the temple, that its ministry was likewise abolished for ever.

Yet, firstly, it can hardly be maintained with justice that any fear of Jewish jealousy could be with the apostles a reason for the modification or suppression of an *important principle*, however strongly it might plead for compromising an *indifferent practice*; still less that they would, deliberately and of foresight, propagate error among the church universal, in a weak deference to a portion of it, by the

fathers insist, that for the prevention of schism the episcopate was established, does not affect its apostolic institution, even *if that were* the immediate motive for its establishment; certainly the merely presbyterial church of Corinth, in Clement's time, presents a miserable picture. Vid. Clem. Epist. ad Corinth. c. xlv. But it is too often forgotten that the apostles themselves, in addition to their *peculiar* offices, did, while they lived, discharge, in a great degree, in their own persons, the ordinary episcopal office.

elaborate adoption of a name which was certain to mislead.

And, secondly, the introduction of the title of priest into their nomenclature, as well as the substance of it into their ecclesiastical system, would have been so far from offending a Jewish convert, that it would have fallen in completely, on an important point, with the prejudices of the Judaizing spirit; it would have lessened the amount of change introduced by Christianity; and by retaining the striking point round which all their religious ideas circulated, it would have caused a slighter shock and dislocation of old associations to the upholders of the perpetuity of the law. Thirdly, as it was, the title of presbyter was not unknown, and itself conveyed not only *negative but positive ideas* to their mind. It corresponded to the Hebrew *Zaken*, and denoted not only years^a, but authority—in fact, the priesthood, without its sacrificial and mediatorial character. *Immediately* it was drawn from the usage of the synagogue and its government, with that cautious regard to old things and old names, when they could be retained with safety, which marks the apostles, and thus transferred, with added authority, and a higher consecration, to the Christian Church. Fourthly, this, too, must be laid down as a principle—that when an office has a *specific*

^a Vid. Clem. Alexand. Strom. lib. 6. 667. Greg. Nyss. Hom. 1. in Ecclesiast. tom. i. p. 382. Cyrill. Alex. cap. iii. Isai. Vid. Suicer. in *πρεσβύτερος*.

Vid. arch-
bishop
Whateley's
Sermon on
the Priest-
hood.

title to designate it, though other names are applied to the same thing, drawn from objects to which, in some points, though not in all, it has a real resemblance, yet all these titles must be subordinated to the specific one which declares the essence of that office: *E. G.* the *proper* title of God's minister under the law, was priest—sacrificulus—he might be designated by other names—as teacher, guide; but the *hiereus* is his *specific title*. So, though many other names are applied to the Christian minister, even though they be drawn, as in some important points they fairly may be, from the Mosaic nomenclature, yet it is the term *presbyterus*^c, with the ideas attached to it in the apostolic writings, to which they must all be subordinated, and by which their application must be limited.

It is by this rule that the priestly titles with which the fathers *after the first age* abound, should in fairness be interpreted, instead of being taken isolated and in themselves. So long as the name of presbyter is retained, either in the fathers or the Church of Rome—and it is so by both—as the *scriptural and proper designation*, it supplies of itself *the Christian restriction of the others*. It condemns the writer or the Church, if regardless of the distinction, he or it glides from the sense *common* to the *hiereus* and the *presbyterus*, to a furtive *identification* of them. And the same principle is equally applicable to other perversions of scripture truth, where, notwithstanding, the witness of Christian phraseology is retained. But

the ministers of Christ are likewise designated by *other* titles, besides *ιερεὺς*,—*οἰκονόμοι, προϊστάμενοι, προεστῶτες, ἡγούμενοι, κυβερνήσεις, λειτουργοὶ, Ὑπηρέται, διάκονοι*,—all denoting the same office, in a variety of other relations, as well as that special sanctity and separation to God, and that analogy between the sacramental table and the proper sacrificial rite, which was in the minds of most of the fathers when they termed the presbyter a priest;—but leaving the distinguishing title unimpaired.

Not only, therefore, has the meritorious priesthood existed from the beginning, in Christ alone, but since the abolishment of the secondary and symbolical priesthood, the *very name* of it has been ^{The name of priest abolished by the apostles.} deliberately removed by the apostles out of the Christian Church^c. Our lips name no other priest but Jesus, and, beholding Him through faith, the church denotes by its exclusive application of the

^c Vid. Hooker, book v. c. 78, for a clear acknowledgment of the *impropriety* of *priest*, as applied to the Christian ministry; and its application by the fathers, only analogously. It is not sufficiently observed that the word “priest” is really the translation of *presbyterus*. The latter, I believe, was substituted in the Scotch Prayer-Book for *priest*, by archbishop Laud. It is on the same principle that, in regard to the eucharist, a comparison of the scripture terms retained and used by the fathers who indulge the greatest license of figurative language upon it, with those which are illustrative and metaphorical, enables us to come with something like certainty at their real meaning; and unless this principle be kept in mind, and rigorously acted upon, there is no sacramental or sacerdotal doctrine, however unscriptural, which may not be drawn from them.

title, the passing away of the old covenant, and the glorious nature of the new.

In the remains of the apostolical fathers, even if it were granted that the title of 'Ιερεὺς is applied to the Christian ministry, which is not the fact, yet the name of δ' Ἀρχιερεὺς is confined to Christ. This would be painful enough, to put the heavenly Mediator only one step above earthly ones—but when the name of 'Αρχιερεὺς is applied familiarly, as the later fathers apply it, to the bishop, there is something very revolting to the ear of a Christian, tuned to the language of the inspired writers.

It was *an awful name*, even in its ancient symbolism, when pregnant with the mysteries of the future gospel, and the incarnate Godhead—but it has been *now* so ineffably deepened and hallowed by the revelation of Christ's offices in it, that it is impossible that we should attach too solemn a sanctity to it. We cannot be too jealous of its restriction to Him, as a testimony on the one hand, to the end of the world, against those who would deny the atonement, and, on the other, against the perilous and unscriptural assumption of the inalienable attributes of the Redeemer by those who have neither warrant to assume the name, nor the strength and grace to sustain the awful burthen of the thing. And when the mind of Christians was quite fresh from the contemplation of Christ in the flesh, there was no such presumption manifested; when they looked at the mysteries of redemption and the exercise of the priesthood by the Son of God, with the *φρικώδης θύσια* which was its accompaniment, even that blood which was once for all poured out upon Calvary and still sprinkles the glorious vestments in which he mediates before God,—there would be a shrinking back from assuming, even in the most remote sense, the title of an office so ineffably sublime; so unsustainable by a created being; and at any rate so *utterly unapproachable* by a sinful creature. *Some of His offices* we can, in

our measure, discharge; and we have, to bless our ministrations, a portion of that Spirit which was poured on Him without measure; but to *stand between God and man* is not one of them.

Such seems, at least, to have been the feeling of the apostolic fathers, who succeeded the apostles, as well as that of the apostles themselves. "The apostles," says Bellarmine, "in their letters, instead of priests, used the names of bishops and presbyters; instead of temples, they say churches: and in the same manner speak Ignatius, Justin, and all the most ancient fathers^d." Theodoret, no undervaluer of the privileges of the Church, has a remarkable pas-
Apostoli in suis epistolis, pro sacerdotibus, episcopos et presbyteros; pro templis ecclesias dicunt—et similiter loquuntur Ignatius, Justinus,

^d This testimony is valuable for many reasons. The ground of a vocabulary so uncatholic he thus assigns: "Primos Christianos, propter recentem memoriam Sacerdotii Aaronici, abstinuisse non solum a vocabulo *templi* sed etiam Sacerdotii, ne viderentur adhuc durare Judaicæ cæremoniæ." In Tertullian's time a change had taken place, and the sacerdotal titles were freely used. Vid. Tertull. de Veland. Virg. Idem de Monogam. And so almost every where in Cyprian. But still he did not use the word "*temple*." Optatus and Jerome deny that the Christians had temples. But with *that* the real *sacrifice and priest must go*. And so Octavius apud Minut. Fel. Octavius says, "Inter Christianos non (mos erat) erigere templa, quod sciant Deum non posse capi ullo loco, et ideo non sacrificare quod sciant Deum nulla re indigere, et seipsos loco templorum constituere, et sacrificare justitiam, pietatem," &c. To which Bellarmine replies, "Octavium noluisse sanctum dare canibus, et quia non videbat Cæcilium capacem mysterii eucharistiæ, quod est unicum Christianorum sacrificium, *maluisse hoc tacere*." Such is popish reasoning. Vid. Bellarmine, De Cultu Sanctorum, lib. 3. c. 4.

et cæteri antiquissimi.
 Bellarmine de Cultu Sanctorum, lib. 3. c. 4.
 Ὑμεῖς ἱερεῖς Κυρίου κληθήσεσθε. Τὸ δὲ Ἀποστολικὸν ὄνομα ἐξαίρετον οἱ τρισμακάριοι ἔσχον ἐκεῖνοι, εἰ γὰρ τὸ ἐκείνων οὗτοι διεδέξαντο ἔργον, ἀλλ' αὖν τὴν ἐκείνων προσηγορίαν οὐδεὶς ἀρπάσαι τολμᾷ.
 The precision of expression changed after the apostles' departure,

sage on this very point: commenting upon verse 6. of the 61st chapter of Isaiah, "You shall be called the priests of the Lord," and of its evangelical application, he says, "It was the chosen name of apostles, which those thrice-blessed saints possessed; for though they had succeeded to *their office*, yet no one of them ever ventured to seize their title for himself;" that is, *the title of priest*.

II. It was only in the lapse of time that the simplicity and precision of the apostolical phraseology underwent a change, and the reverend though unassuming title of the Christian minister gave way to a more imposing appellation, expressive, not only of a variation in the point of view in which the ministry was regarded, and the rise of novel associations, but, in the course of ages, of a fundamental *difference of principles*.

The fathers indeed, for the first five centuries or more, when their meaning is analyzed and they are candidly compared with themselves, amidst all the looseness and variation of their statements, their constant verging to the very brink of dangerous corruption, and the rhetorical exaggeration in which they so largely indulge, do faithfully adhere to the *single proper priesthood of Christ*; but, with the variation in the simple and apostolic form of speech, there are very painful proofs to be found of an approaching decline of Christian doctrine in this, as in many other important points.

1. The fact is, that we cannot safely tamper with

words, and especially with characteristic names : they will revenge themselves upon us. No purity of purpose, no general soundness of religious principle, can secure us, in the long run, from its dangerous results. If men can only succeed in the general introduction of a term which, however *applicable to a certain extent*, is still alien to the *characteristic idea* of the subject to which it is transferred, it matters not whether by design and a calculation of the results, or the careless use of language common to mankind, it *will bring* with it at last the system which it all along involved, though undeveloped. It is a universal law of the human mind, and no one, who has studied in its history this domination of names, will treat it as a matter of indifference, in any subject, in what words we convey our meaning. But this principle is of unspeakably greater importance in theology, whether practical or theoretical, where results so serious follow a loose or mistaken phraseology. But especially, where holy scripture itself has supplied us with appropriate names, adequate to our wants, and sanctioned by its constant use of them, an abandonment of them is full of danger to purity of doctrine. And such is the fatal facility of error, that, when we have once tampered with the scriptural simplicity of statement, no limits can be set to the growth of it. We may not perceive it at first, but conjunctures will arise, as they have at this moment, which will decisively manifest it ; exactly as in slightly diverging lines it

is only the broad ultimate separation which causes us to suspect any deviation from parallelism in their original projection.

2. There were, likewise, many other causes besides this dangerous, though, in intention, innocent propensity of the human mind, which in those early ages contributed to this result, and constantly acted with a downward tendency—a tendency precipitated in an accumulating ratio, as men were more and more removed from the fountains of apostolical truth. And all along, false views of the Christian ministry *both grew from these* corruptions, and themselves *reacted*, in propagating and establishing the errors and follies from which they sprung.

Vid. Mosheim's
Ecccl. Hist.
cent. 2 & 3.

Even in the third century, if not earlier, Judaical principles, calculated in many ways to recommend themselves to natural prejudices as well as ecclesiastical interests, had made great progress in the church—and began, *especially*, to affect the views taken of the Christian ministry, which grew to be assimilated more and more, not only in name and title, but in form, and the spirit of the services of which it was the centre, to the ancient and abrogated model. The Apostolical Constitutions, if they are of so early a date, exhibit, in many respects, a state of things greatly degenerated from primitive principles and practice, and an usurpation of form over spirit and the true liberty of the gospel, which is essentially Judaical ^e. At the same time the unhesitating

^e Jortin justly observes that the Apostolical Constitutions, from

forgery of the apostolic name, and the assumption of the apostolic authority to rites and precepts which have not the remotest claim to so majestic an origin, bespeaks a want of reverential feeling, and a corresponding laxity in defining the bounds of moral principle. It proves, undeniably, an existing facility for the propagation of spurious writings in the Christian communities at large, which renders indispensable the *most rigid* and *jealous scrutiny* into traditions, which *there was so powerful an interest to establish, such unprincipled ingenuity to forge, such simplicity to accept, and such credulous obedience to follow* ^f.

beginning to end, turn Christianity into a mere ceremonial law, all pomp and outward form. All the monarchical elements are fully developed in them. Vid. the Preface of Cotelierius on their manifest imposture: "Sexcenta complectitur cum veritate tum verisimilitudine pugnantia, recentiora temporibus apostolicis, atque ab apostolico caractere remotissima." The practice of forgery was by no means confined to heretics, though they first practised it on the large scale. Many such productions were contributed by the orthodox. Even good men seem hardly to have felt the grievous sin of trenching on the authority of holy writ; and with a looseness of phrase much better avoided, many works decidedly uninspired are quoted by the early fathers as γράφῃ, e. g. Clement—Hermas—Barnabas.

^f The third and fourth centuries swarmed with pious frauds, among which I need only mention the Clementines, Dionysius Areop., the interpolations of Origen by Ruffinus, and many others. But, to make it worse, it was *done on principle*. Deceit for holy purposes was a principle of Origen, drawn from the school of Ammonius, and transferred to the system of the Alexandrian divines. Even Jerome, whilst he vehemently inveighs against

Vid. Tertul.
de
Coro.

3. § There can be little doubt either, that not only Jewish prejudices, but popular influences directly pagan, soon began to exert a perceptible power over the Christian Church, both in principle and practice; and that sternness and decision of separation from the most distant approximation to heathen customs, such as we still find so powerful in Tertullian, began sensibly to relax. With the corrupt tendencies of

Origen's principle, is himself guilty of it; and one of the greatest of the fathers, Chrysostom, in his book upon the priesthood, advocates deceit μετ' ὑγιούς γνώμης, and insists on entitling it not falsehood, but speaking κατ' οἰκονομίαν καὶ σοφίαν—nor do his limitations at all make his position tenable or scriptural. Such are the substitutes whom, on ecclesiastical points, in which they were profoundly interested to exaggerate and misrepresent, we are called upon to put on a par with the “very truth” of the inspired scriptures. Vid. Hieronym. Apolog. pro libris adver. Jovinian. his distinction between δογματικῶς καὶ γυμναστικῶς—his reference to heathen philosophers, and his charge against Origen—Methodius—Eusebius—Tertullian—Cyprian—Lactantius—and Hilary. To all he seems to apply *Quid in illis apertum—quid simplex est?* Vid. Origen, Præf. libro adv. Celsum. Chrys. de Sacerd. lib. i. c. 5. See likewise some notable remarks in Mr. Newman's Arians, on this well-known Patristical principle. Vid. Mosheim, Ecclesiast. Hist. century 3, and vol. i. of Dissert. in Hist. Eccles. Vid. Bishop Kaye's Tertullian, c. 5. p. 379.

§ Vid. an interesting dissertation of Mosheim's on this very subject, in which he pleads, “Hoc studium inanium Deorum cultores imitandi in optimis illis viris si minus probari certe ferri atque tolerari debet.” But the fact is beyond denial, though it may be palliated. Vid. the list of authors, of many shades of feeling towards the fathers, who have proved it. Is. Casaubon, Exercit. 16. in Annal. Baronii.—A. Van Dalen, Diss. 9. in Antiq. Pat. King. (Ld. King) Hist. Apost. Creed—Ezech. Spanheim sur les Emp. de Julien—&c. &c.

human nature working as unceasingly, and sometimes as successfully, in the Church as out of it, it is a matter of sorrow, but surely not of wonder, that the splendour of the pagan ceremonial, and the pomp of the priesthood, whose very essence was to *conceal* instead of revealing truth, should engender a fatal ambition to clothe the exhibition of the Christian cultus^b with similar recommendations to the senses—Heathen corruptions introduced. an evil appeal to the imagination, which, though it seems to the superficial observer only *an innocent enlistment of the senses to the cause of truth*, utterly *mistakes the avenues through which the gospel enters*; and, by corrupting what it began by dazzling, is sure to superinduce a hatred to all simplicity, and an utter indisposition to the austere grandeur of the doctrine of the cross of Christ.

4. ⁱ Heathen philosophy, too, as well as heathen

^b Hence the accumulation of minor offices to swell the pomp of the priesthood—subdeacons, acolythi, ostiarii, &c. No wonder at the corruption of manners accompanying these changes. Vid. Origen, Comm. in Matth. Hom. 1. Euseb. Eccles. Hist. lib. viii. cap. 1. Vid. Mosheim, Eccl. Hist. cent. 3. Vid. there quoted a remarkable passage from Gregory Thaumaturgus.

ⁱ The notions specially of the Platonists and Pythagoreans, *e. g.* the difference they made between *Ζῆν κατὰ φύσιν καὶ Ζῆν ὑπὲρ φύσιν*, *their double doctrine*, one for the philosophers and another for the multitude, the difference still held by the Church of Rome between *precepts* and counsels of perfection. Vid. Athenagoras, Apol. c. 28. for the abstinence from wine, flesh, matrimony, and commerce. *The whole system was Pagan.* Vid. Porphyry, *περὶ ἀποχῆς*. The discipline in these schools went hand in hand with the doctrine: and these Christian philosophers usually embraced all that the new Platonists taught on the nature of the soul—the

pomp, exerted a distinct and indisputable influence, and cooperated with the more outward and material tendencies of the multitude. The whole Church, with a corruption both intellectual and moral, each acting on the other, began to crave for excitement; veils to conceal the inner adytum of devotion, which was unapproachable by the uninitiated; hierophants and mystagogues, an exoteric and esoteric doctrine, and *the disciplina arcani*, which became no longer the necessary concealment from heathen eyes of holy things, or the natural progression of Christian instruction^k, but an affectation of the pagan mysteries^l; altogether an accumulation of growing corruptions, in which the mystery of iniquity was vehemently fermenting. And in these respects the Alexandrian school^m, though in many particulars

influence of matter—the operations of demons—and the formation of the world. Vid. the extracts from Porphyry in Eus. *Demonst. Evangel.*, and the Clementines. So purgatory is a notion drawn from the same source, and to be found in as early a Christian writer as Tertullian. Vid. *de Anima* c. 35. and *Cultis Resurr. Carn.* c. 42. Vid. Bingham, l. 15. c. 3.

^k Vid. passim Cyrill. Jerus. *Catech. Myst.*

^l Some terms of *initiation* are very early used, and to be found in the writings of the apostolic fathers. So early was deference paid to Pagan as well as Jewish prejudices; but at last not only to Pagan names, but to Pagan rites and ceremonies. Vid. Mosh. cent. 2, and the authors referred to by him. Is. Casaubon *Exercit.* 16. in *Ann. Baronii*. Tollius, *Insig. itineris Itali.* not. Spanheim's notes to his translation of Julian's *Cæsars*. This began in the East; but after Adrian's time, who introduced the mysteries among the Latins, it extended to the West.

^m This was always the head-quarters of philosophy, *Judaized*

far from possessing the hierarchical elements of the Western Church, did infinite injury, by encouraging an element which has always readily coalesced with the claims of a priesthood—and that is a *higher doctrine*—a γνώσις. ⁿ Whatever were the designs

and Christianized. The first Christian master of this school was Athenagoras—then Pantænus—then Clement. In opposition to the anti-philosophical schools, their principle was καθάπερ οἱ γεωργοὶ προαρδεύσαντες τὴν γῆν, οὕτω δὲ καὶ ἡμεῖς τῷ ποταμῷ τῶν παρ’ Ἑλλήσι λόγων προαρδεύομεν τὸ γεῶδες αὐτῶν ὡς παραδέξασθαι τὸ καταβαλλόμενον σπέρμα πνευματικόν, καὶ τοῦτο εὐμαρῶς ἐκθρέψαι δύνασθαι.” Strom. lib. i. cap. i. ad init. What a principle for a Christian teacher!

ⁿ The philosophical school at Alexandria regarded the Christian doctrine as an invasion of the ascendancy which it had hitherto enjoyed, and charged the Christians with having derived their doctrines from Plato. “Calumniantibus Platonis lectoribus et dilectoribus, omnes Domini nostri sententias, quas mirari et prædicare coguntur, de Platonis libris eum didicisse.” So says Augustine, and so Ambrose, who wrote a treatise on this very point. They constituted incomparably the most formidable enemies which Christianity had to encounter. Their syncretic system permitted them freely to borrow truth from all quarters, and stole their adversaries’ weapons. “Κλέπτεις,” says Basil, “ὁ διάβολος καὶ τὰ ἡμετερα ἐκφερομυθῶν πρὸς τοὺς ἑαυτοῦ ὑποφύγας.” So Theodoret, Eusebius, Augustine, &c. Better this or any thing, than the accommodation which took place between this philosophy and the doctrines of the faith, fatally to the latter. It matters not whether you call the system embraced by this school eclectic, as Huet, or Platonic, as Mosheim calls it. It was at all events heathen and false speculation, unquestionably drawn in the main from the system of Plato. It is only orthodox in its early aspect towards the *mass* of the people, whom it fed with simple scripture, because incapable of higher flights. Yet, even philosophically speaking, nothing can be more contemptible than the

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of its projectors and perfecters—however specious the scheme of conciliating Christianity to philosophy—and however orthodox, as a statement of abstract principle, be the building of *γνῶσις* upon *πίστις*, and of both *upon scripture*, which is unequivocally asserted by Clemens^o—however brilliant the abilities, vast the learning, and pure the intentions of himself, but more especially of Origen^p, his great

specimens which remain to us of this cabalistic and mystical trifling, which is dignified by the name of *γνῶσις*, in contrast with the simple word of God. Vid. Clem. Alex. Strom.

^o Both he and Origen were sincere believers, though the latter has many equivocal and one or two worse passages. See an admirable analysis of his philosophy in Mosheim, *de Rebus Christianis ante Constantinum*, and Neander's *Church History*, vol. ii. Rose's translation. Vid. Rev. J. Conybeare's *Bampton Lectures* for an excellent statement of his scheme of scripture senses, 1. literal, 2. hidden. This again—moral and mystical—this again—allegorical and anagogical. No wonder that in the hands of his successors the faith was irretrievably ruined. Vid. Boyle's *Dict. Origen*.

^p Both Origen and Clement, in many passages, acknowledge faith as the inward principle by which man enters into communion with divine things, and distinguish this faith from a mere outward historical belief. That it brings us into contact with that unseen Being who is the great object of it, and that from hence is generated such a condition of the heart as must shew itself in works. But *πίστις* is the lowest stage of Christianity, whereby the simple, who devote themselves, to the utmost of their power, to the practice of holiness, may obtain salvation. But above it are both *γνῶσις* and *σοφία*, into which, and not into the divine and all-surviving love of which St. Paul speaks, it is ultimately resolved. Hence is lost, in their writings, the image of humble-mindedness, and that child-like dependence on the Saviour which is the true Gospel spirit, in the self-sufficingness of a divine

and profound successor—no set of men contributed more to the degradation of true spiritual Christianity than this school, and the crowds of eclectics, who, on the strength of philosophical affinities, were drawn into the Church by their instrumentality, as we know by the testimony of Augustine ⁴, and their principles incorporated with it.

philosophy. Here, too, we may see the theosophic principle, which, as in the school-system, turns the Gospel into a science and a knowledge of God, *descending from thence* to the facts and developments of the Gospel. Instead of treating mysteries as mysteries, not to be inquired into, the Gnostic, according to Clement, apprehends what to other men is inapprehensible; and as there is nothing which is not apprehended by the Son of God, so there is nothing in the region of *γνώσις* from which He who died for us will debar those whom He has redeemed; which is true of *what is necessary to salvation*, but no further. There is a great deal of this theosophic tendency, and mere *intellectual view* of Christianity, both in the writings of Mr. Alexander Knox, and those of the Oxford Tractators; but its *tendencies* are certainly destructive of the Gospel truth, and rationalistic.

⁴ Vid. the second vol. of Mosheim's Dissert. in Hist. Ecclesiast. August. de vera Relig. lib. c. 4. §. 7. Epist. ad Dioscor. §. 21: "Paucis mutatis quæ Christiana improbat disciplina." Again: "Paucis mutatis verbis atque sententiis Christiani fierent, sicut plerique recentiorum nostrorumque temporum Platonici fecerunt." There was no repugnance to the Platonic system, in spite of the dangers incurred by the faith from its supporters, among the Christian doctors, but the contrary—they had no objection to intermix its speculations even with the vital truths of religion—the Trinity, for instance, the *Λόγος*, and the immortality of the soul. But the *similarity* of the terms used by Platonism and Christianity induced a belief among many of the fathers, imperfectly acquainted with the Greek philosophy, of a much greater resemblance than really exists between the two, even on points in which they seem to approximate.

Practical Christianity, however profoundly seated in the true nature of things, has never coalesced with a purely intellectual philosophy. And in the standing ground on which he fixes, and that part of human nature in which he places the point where the outward revelation and the inward conviction meet, the bold and rugged mind of Tertullian^r, with all its fiery African vehemence, is far nearer the truth than the Platonizing subtilty of Origen and Clement. The sense of sin—the terrors of conscience—the need of a Redeemer experienced by the heart—here, and nowhere else, is the entrance for the truth—here, and here alone, the Gospel finds its echo. To have shifted it to any other point was a deadly blow at the purity and the efficacy of the Christian doctrine, and that just conception of the ministry which is inseparable from it.

All these influences had begun to work, even before the conversion of Constantine; but the vast

^r There is in this powerful and earnest writer a contempt and rooted dislike for that philosophy which besotted the Alexandrian school. No one strikes home more directly on the true wants of the human heart, and the need to the conscience of something to atone for its moral guilt. This North African school produced a powerful influence on the theology of the West, with its ascetic and disciplinarian character—the antagonism of *the philosophy of* the Eastern doctors. To this in Cyprian was joined a vehemence and zeal for the power of the bishops in the government of the Church, *yet* without an example, but which the times might justify when martyrs like himself took the helm in those troublous times. But he fought stoutly against any actual superiority in the Roman see. Vid. Cyp. Epist. 71. 73. Vid. Mosheim, cent. 3rd.

body of heathens, and of heathen principles, which then and thenceforward was amalgamated with Christianity, rapidly developed all the rudiments of corruption which lay yet dormant in the Christian Church. Imperial favour stimulated the vices which had been checked by adversity, and they exhibited themselves in the heretical speculations of the Oriental mind, whether drawn from the dialectic of the Greeks ^s, or the mysticism which seems inherent in itself, or in those more practical corruptions ^t, and *hierarchical* forms, which did not indeed deny the fundamental doctrines of the faith, but annihilated their purifying influences, and their moral exhibitions, in the less intellectual constitution of the West ^u.

^s Both these seem, in rudiment, to have existed in the Alexandrian school, which combined both the scholastic or philosophical, and the contemplative or Soofee life.

^t See a very able discrimination between the Oriental and Western theology, in Hampden's Bampton Lectures, sect. 3; and the whole question, as it touches European civilization, in Guizot, *Cours d'Histoire moderne*.

^u This was the age for the ripening of traditions. See Iren. *apud Eus. lib. 5. c. 21.* for the origin of so-called apostolical traditions. It presents, in many points, a natural and touching picture, and is on the whole beautiful; but only carry on for a few generations the same loose and general recollections, and it is easy to see what an accumulation of erroneous impressions, under the name of apostolical, were presented in the course of three centuries. Augustine, *Epist. 119.* What sort of ground was thought enough for an apostolical tradition, see Tert. *de Corona Mil.* and his whole argument on the validity of customs unproved by scripture, in which, though there is much ingenuity and reason

Augustine has left us a striking and miserable picture of the condition of the Church in his own time, and the impossibility of resisting the corruptions which swept into the Gospel, as time rolled on, the refuse of every superstition, and of the fruitful will-worship of the human heart; dignifying, as he has told us, *every new invention which was incorporated* into ecclesiastical practice, with the abused name of *an apostolical tradition*, till, from the weight of their intolerable burthen, the condition of Christians was worse than that of Jews.

He himself exhibits, now and then, striking marks of decay from apostolic simplicity—holy saint as he was, notwithstanding, with his large heart and comprehensive intellect cast into that mould which, by its boldness, its massive argumentative structure, and power of systematizing and developing truths, exercises a permanent influence over future ages; and in this case a most beneficial one, preserving to future generations the doctrines of grace which he advocated so nobly and fervently to evil times and evil men, and well deserving the eternal gratitude of that Church *, of whose power, under God, over

under certain restrictions, there is manifestly a wide field for abuse, and a great confusion of traditions, grounded on very different authority. See, too, for Augustine's own principle, in his wiser moments, De Bapt. cont. Don. lib. 4. c. 6. ix. He states, on another occasion, that any custom, the origin of which could not be traced, should be counted apostolical.

* We can hardly conceive how, without the labours of Augus-

the greatest minds, in moulding them, from an arrogant and foul philosophy, to the gospel temper and submission to Christ, he is one of the noblest monuments. The same influence of a corrupt age, from which, usually speaking, the most gigantic abilities and original thought cannot shake themselves free, is strongly marked in his two ^y great cotemporaries—It is visible to the scriptural eye both in Ambrose and Jerome—the one, with his heroical magnanimity, and that vast capacity for government, which he carried from the decrepit state into the more vigorous elements of the Church ^z—the other, with his learning unrivalled among the Western fathers, his critical boldness and perspicuity, fanatic asceticism, and ungovernable fervour of temperament.

tine, and the admirable talents which he wielded, with so masterly an appreciation of times and seasons, the Church should have survived in any thing like its present form. He was the prevailing and the true *Gospel spirit* in the subsequent ages of the Latin Church, counterworking much corruption.

^y All these are tainted with the ascetic doctrine—the worship of saints and relics—purgatory fast assuming its Romish form, and other corruptions. There is, to say the least, *great credulity* touching *miracles*. It would be satisfactory to feel that so great a man as Ambrose was innocent of *actual imposture*, in regard to the discovery of the relics of Protasius and Gervasius—a palpable deception, whoever was the author of it. The piercing and politic eye of Ambrose never could have been itself deceived, and a large proportion of the then miracles must have been known impostures.

^z See the whole contest with Justina, and his excommunication of Theodosius, who is equally great in his submission. Vid. Gibbon's *Decline and Fall*, 3 vol. 8vo.

The truth is, that, when practice is grown corrupt, the theory is soon suited to it^a, and new authority must be found where the old fails; and tradition soon supplied that support to corruption of doctrine, and hierarchical usurpation, which holy writ refused to lend. The greatest men despaired of applying an adequate correction to existing abuses, in times which could neither bear their evils nor the remedies of them, and were content to administer things as they found them, as *well as they could*. It must in fairness be confessed, that much of this exorbitant authority was not sought nor *voluntarily assumed*, but *forced upon the leaders* of the church by the temper of the times, and the^b necessities of an imperious emergency—the exchange, too, of the ministry of the gospel into a priesthood, with much of the divine power of their Head deposited in their hands, exactly answered the necessities, or what even the best and strongest-hearted men sometimes *like to think*, the *necessities* of the period. It conciliated Christianity with the corruption of mankind, which the plain gospel never could have done, and a most lax and corrupt practice^c with that authority of the

^a There is a noble instance recorded by Augustine, however, of a check put to a heathen custom by Ambrose, and a ready obedience of the church, in the offerings then commonly made at the shrines of the martyrs.

^b “A cet époque le Christianisme n'étoit pas seulement une religion, c'étoit une église. S'il n'eût pas été une église, je ne sais ce qui en seroit advenu au milieu de la chute de l'empire Romain.” Vid. Guizot, Cours d'Histoire moderne, for an admirable treatment of the relation of the church to the then social state.

^c Read the conduct of Gregory Thaumaturgus—“Cum animad-

church, political as well as ecclesiastical, which the decay of all other power had conferred upon it in

vertisset quod, ob corporeas delectationes, et voluptates, simplex et imperitum vulgus in simulachrorum cultus honore permaneret, permisit eis ut in memoriam et recordationem sanctorum martyrum sese oblectarent et in lætitiā effunderentur quod successore temporis aliquando futurum esset ut sua sponte ad honestiorem et accuratiorem vitæ rationem transirent." So that the people were permitted to do at the tombs of the martyrs all that they had been accustomed to indulge in, in the heathen temple. Vid. Mosheim. cent. 2. c. 4. This was a fatal deviation from principle on the part of the Christian church.—The *least compromise* with paganism on these points led naturally and necessarily to the fatal results which followed, and no effort of devoted men could prevent it, or purify the sanctuary once polluted. A great effort was made by Augustine and Aurelius, bishop of Carthage, to check the disorders, and in the writings of the former may be distinctly traced the fact, which is clear from the preceding quotations, that when paganism was giving way to Christianity, the heathen converts were indulged in the continuation of their idolatrous festivals, only putting the names of the martyrs in the room of those of the gods and goddesses. Such was the tendency of things in Augustine's time, that it gave occasion to the heathen to ask, "Quare nos relinquamus deos, quos Christiani ipsi *nobiscum* colant?" Whilst the forms and superstitions of paganism were thus transferred to Christianity, and little moral difference was discernible, for morals must necessarily decay with the corruption of the principles which sustain them, the world became Christian, without any real change of morals. Take a passage from Salvian on the resulting condition of *the church* in the following century—"Quæ ratio est ut doleamus nos non audiri a Deo, cum ipsi Deum non audiamus! Jubet enim Deus ut omnes nobis invicem cari simus—omnes autem nos mutua infestatione lace-ramus. Jubet Deus, ut cuncti egentibus sua tribuant, cuncti admodum aliena pervadunt. Jubet Deus ut omnis qui Christianus est, etiam oculos castos habeat, quotusquisque est, qui non se luto fornicationis involvat? et quid plura? grave et luctuosum est quod dicturus sum—ipsa Dei ecclesia quæ in omnibus esse debet placa-

the west. On the one hand, was the natural passion for power, vigorous of growth in such a field for its trix Dei, quid est aliud quam exacerbatrix Dei, præter paucissimos quosdam, qui mala fugiunt. Quid est aliud pene omnis cætus Christianorum quam sentina vitiorum." This was the miserable result of the church system *counterbalancing* a moral laxity by an added importance to the priesthood and the sacraments. Chrysostom abounds in similar testimony, both direct and incidental. The sixth century only *expands* the principles of the fifth and fourth.

Finally, take the condition of things still in natural progression in the seventh century—both east and west were alike.—“The Christians of the seventh century had insensibly relapsed into a *semblance of paganism*—their public and private vows were addressed to the relics and images, that disgraced the temples of the east—the throne of the Almighty was darkened by a cloud of martyrs and saints and angels, the objects of popular veneration ; and the collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. Intemperate curiosity and zeal had torn the veil of the sanctuary ; and each of the oriental sects was eager to confess, that all, except themselves, deserved the reproach of idolatry and polytheism. Under the successors of Constantine, in the peace and luxury of the triumphant church, the more prudent bishops condescended to indulge a visible superstition for the benefit of the multitude ; and, after the ruin of paganism, they were no longer restrained by the apprehension of *an odious parallel*. The first introduction of a symbolic worship was in the veneration of the cross and of relics—the saints and martyrs, whose intercession was implored, were seated on the right hand of God ; but the gracious, and often supernatural, favours, which, in the popular belief, were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited and touched and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or sandals of a departed worthy, is a faithful copy of his person and features delineated by the acts of painting or sculpture—at first, the experiment was made with caution and scruple ; and the venerable pictures were discreetly allowed to instruct the ignorant,

indulgence, and ever watchful to enlarge itself—accumulating into its hands not merely an *ad interim* guardianship of the people, but the instruments, when the time was ripe for it, of a permanent domination—separating itself, more and more from the body of the church, and communication with the laity in church matters, an abuse of which ^d Ambrose complains, and to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow, though inevitable progression, the honours of the original were transferred to the copy. The devout Christian prayed before the image of a saint; and the pagan rites of genuflexion, luminaries and incense, again stole into the catholic church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles; and the pictures, which speak and move and bleed, must be endowed with a divine energy, and may be considered as the proper object of religious adoration. The use and even the worship of images was firmly established before the end of the sixth century; they were fondly cherished by the warm imagination of the Greeks and Asiatics; and the Pantheon and the Vatican were adorned with the emblems of a *new superstition*. The worship of images had stolen into the church by insensible degrees; and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that, *under the mask of Christianity, they had restored the religion of their fathers*. They heard with grief and impatience the name of idolaters; the incessant charge of the Jews and Mahomedans, who derived from the Law and the Koran an immortal hatred to graven images and all relative worship—the eloquence of the monks was exercised in the defence of images; but they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts, and of facts, and of the primitive times, and who secretly desired the reformation of the church.”—*Gibbon’s History*, vol. ix. I only insert this, because, nowadays, the plainest facts of history are forgotten.

^d That is, if the passage in Ambrose (Amb. 1 Tim. v.) be

compensating by a spurious sanctity^e, by ascetic extravagance, and by claims whose very audacity carried to ignorant men the conviction of their truth, for that genuine gospel power which the faithful minister of Christ should owe, not only to his commission, but to his labours of love, and the affections of his people.

On the other hand, there was the proneness to superstition inherent in the carnal heart, unable to shake off the instincts of conscience and religious fear, but glad to escape from the inward purity of the gospel; and quite willing therefore to clothe a protecting body, the benefits of which they experienced in the wreck of all secular authorities, with a power the very excess of which long suited their wants and condition; while it exonerated them from personal holiness by a vicarious sanctity, and reconciled the irremovable fears of the human heart with the practical indulgence of every sin! It can be no wonder, that under the influence of sagacious minds,

genuine. If so, he is right in his notion of the ancient custom—it would amount to a consultation on important matters of the elders (in *age*) of the flock—which is quite consonant with the practice of primitive antiquity. But no proof can be brought from scripture of the *appointment* of *lay-elders*, as a necessary part of church government, nor from primitive antiquity—Vid. Bez. Respons. ad Sarav. negat esse laicos.—Vid. Saravia on the Christian Priesthood, who is in favour of the genuineness of the passage in question. And Hall on Episc. part 3. section the 4th, who is decided on its being *not Ambrose*, but a Pseudo-Ambrose. Bingham, however, says the same touching lay *seniores ecclesiæ*.

^e Vid. the life of St. Anthony, by Athan.; Chrysostom, Basil, Jerome, Augustine on the Ascetic life, *passim*.

and an unprincipled ambition, these abuses and evil tendencies should have been consolidated into a system, and finally consummated, with that total corruption of laity and clergy which always goes together, into a finished mystery of iniquity, by the western church. Monachism was established in the fourth century; in the eighth, if not before, prayers began to be offered to saints, pictures were placed in churches, and the doctrine of purgatory was distinctly promulgated—the worship of images, by the decision of general councils, triumphed over all opposition, in the eighth century—transubstantiation was invented in the ninth—indulgences were given in the tenth, and the system gradually perfected—the rosary, the scapulary, and the compulsory celibacy of the clergy, the adoration of the sacramental elements, auricular confession, and the inquisition, were finally established in the thirteenth—fortified, as a speculative system, by the scholastic philosophy, and the whole riveted upon Christendom by those double locks, *the divine priesthood and sacramental power of the clergy*. The point which I wish to be observed is, that, throughout, the corruption of morals, and the degradation of the intellect, have gone hand in hand with departure from gospel simplicity and the usurpation of the priesthood.

III. I do not mean to say, God forbid, that, even in the darkest periods, there were not ameliorating influences at work, living monuments of divine grace, and noble examples of Christian holiness—attesting the hand of God, and the inherent

strength of the gospel, even in the midst of this universal degradation and corruption of the visible church; and preserving alive, for future times, the hopes of mankind, and the seeds of political and moral regeneration. It was still the church, as was that of the elder covenant—even when the prophet Isaiah described its condition, and the wrath of God against it.—“Ah sinful nation—a people laden with iniquity—a seed of evil doers—children that are corrupters—they have forsaken the Lord, they have provoked the Holy One of Israel unto anger.”

Isaiah i. 4. “From the sole of the foot, even unto the head, there is no soundness in it—but wounds and bruises and putrifying sores.”

Isaiah i. 6. “When ye spread forth your hands, I will hide mine eyes from you—yea, when ye make many prayers I will not hear—your hands are full of blood.” And so were the hands of Rome, nay, from head to foot she dripped and was wet with the blood of God’s saints. But though, as in the elder church, the witnesses to the truth were burnt with the fire and slain with the sword; though the memory of the pagan persecutions was lost in the fiercer hostility and more persevering cruelty of the spiritual domination which was seated upon the very same imperial hills^f; yet, from time to time, Almighty God did not fail to call up a line of faithful men to bear testimony to the truth as it is in

^f Vid. Bishop Newton, Bishop Hurd, Faber’s Calendar of Prophecy. Many witnesses against the desperate corruptions of Rome are to be found besides these holy men, whose names we venerate the most for the witness they bore—Petrarch, Dante, Jerome, Sacanarola, Gerson, Silius of Padua, &c. &c.

Jesus. Nay, whole churches, apostolically descended and primitively constituted, still witnessed in sack-cloth, among the inaccessible fastnesses of 'Dau-phiné and Piedmont.

Moreover, as, when Elijah complained that he alone was left of all the servants of the living God, there were yet found seven thousand in Israel who had not bowed the knee to Baal; so, we doubt not, that there all along continued to exist, in obscurities impenetrable to human eyes, and hopelessly concealed from *us* in the generalities of history, multitudes of souls really washed by the blood of the Redeemer, and ripening for the inheritance of the saints in light. Still less must it be forgotten, that the visible church still bore solemn attestation, in the very fact of her existence, to the redemption of mankind by a divine Saviour, and to the spiritual nature and sublime destinies of man. She still asserted the presence, in the midst of mankind, of a supernatural dispensation working by supernatural powers; and she carried within her bosom, entombed indeed for a time, but undestroyed, those oracles of truth which rebuked her errors and her sins, and were ready, in the fulness of time, to rescue human salvation from its dependency on her impious claims, her innumerable corruptions, and the idle traditions of men.

In the scripture, in the catholic creeds, in her an-

^f Vid. a most able examination of these churches in the character of the two witnesses in Faber's *Calendar of Prophecy*—The ablest assaulter of this Albigensian purity of doctrine is

cient formularies^g, Rome witnessed, and still witnesses, unconsciously, against herself, though there were few to understand the witness, and fewer still to acknowledge the condemnation.

But, with all this, the condition of the visible church and its ministry was frightful, the priesthood of Christ completely obscured, and its accompanying offices usurped. "The bishops," said Bernard^h, "to whom the church of God is now committed, are not teachers, but seducers—not pastors, but impostors—not prelates, but Pilates."

Men looked, in their despair, for the speedy coming of Antichristⁱ, or recognised Him in the papacy as come already. And *well they might*—for the Church had well nigh ceased to reflect even the faintest likeness of her Master—there was raised a permanent barrier between men and the heavenly Priest, not to be overcome save by extraordinary grace; and the keys of heaven and of hell, the keys of knowledge and life, were in hands, which like those of the Pha-

Mr. Maitland, who adopts and powerfully supports the charge of *Manicheism*, urged by Bossuet and other advocates of Rome. Vid. Newton on the Proph. vol. ii. pp. 252. 258. Jortin's Remarks on Eccles. Hist. vol. ii.

^g Vid. the old Roman service of the mass, still used, but in important points bearing witness to truths denied by modern Rome.

^h Bernard abounds in frightful descriptions of the church in his times, and specially of the papacy, not however, as it seems, accounting it to be Antichrist. Vid. in Gibbon Bernard's account of Rome, vol. viii. p. 268. Vid. Sleidan, vol. iv.

ⁱ "This multitude of errors," says Roger Bacon, "calls forth the appearance of Antichrist."

risees, kept them fast, and prevented others from entering in, where they refused to enter themselves. It was no longer the Gospel, but the Church—that is, the priesthood—into whose ministrations and doctrine, scarcely a single glimpse of that truth penetrated of which, by her office, she should have been the uncorrupted vehicle. Neither men's eyes nor men's minds could get beyond *her*, who dispensed, as she listed, the heavenly treasures, unrestrained by any authority but her own, and an infallible wisdom in which the word of God had no share. God and Christ, with the hopes and fears of the soul, were brought down from heaven, where the heart of the true disciple dwells at the right hand of God; faith was *sensualized*, and sought no further reach of vision than the boundless treasury of power and merits, which on every side compelled attention to its claims in the portentous incorporation of the priesthood. No wonder that spiritual life declined, when the sources of it were shut out from men's souls by those who ought to have fed them with the bread of heaven; and that the knowledge of Christ, and justification by faith in his blood, should have well nigh passed away from the memories and hearts of men! True religion seemed permanently lost; a debasing superstition for the multitude; a heathen philosophy¹ for higher intellects^m; a licentious mo-

¹ Vid. in any history of the court of Leo X. or Cosmo, the Magnificent, the philosophies prevalent on the resuscitation of classical learning in Italy.

^m “Scimus in hac sancta sede,” says Adrian the Fourth, “ali-quot jam annis, multa abominanda fuisse, abusus in spiritualibus

ality for both, with such judgments as Almighty God might have in store for chastising a universal apostasy, and for vindicating his holy name among the nations, was the awful prospect which humanity had exchanged for the gospel of Christ—for that which was announced as, “Glory to God in the highest—peace on earth, and good will toward men.”

Then it was, that by the special interference of God, whose work may be discerned in every step which led to the result, then it was, that, for the salvation of souls and the general emancipation of mankind from an intolerable slavery; amidst innumerable difficulties and perils, such as none but a divine disposal of events could have overcome with such weak means and disproportioned instruments, the blessed reformation was wonderfully wrought out before the eyes of men—Without claiming for them a superhuman excellence, or exemption, either from the mistakes which pervert the judgment, or the infirmities which debase the virtues of the best and greatest, history does not offer more illustrious ex-

excessus in mandatis, et omnia denique in perversum mutata. Nec mirum si egritudo e capite ad membra a summis pontificibus in alios inferiores praelatos descenderit.” “In locis plerisque episcopo et eorum officiales non solum sacerdotum tolerant concubinatum sed et sacerdotes continentes et qui absque concubinis desunt, concubinatus censum persolvere cogunt, asserentes, episcopum, pecuniæ indigum esse, qua soluta licere sacerdotibus, ut vel coelibes permaneant, vel concubinas alunt.” Vid. Mendham’s council of Trent, p. 6, 7. But on these points it is enough to “*indicate*,” authorities are innumerable.

° Vid. D’Aubigny’s History of the Reformation, vol. i. Sleidan’s History of the Reformation.

amples of learning, resolution, and all things which make men the admiration of their cotemporaries, and the permanent benefactors of mankind, than those saints of God, by whom, both here and on the continent, this prodigious revolution was effected. You can frame no formula of goodness, you can trace no definition of greatness which shall not include them.

It was wrought out, indeed, in tempestuous violence—both the earth and the power of the heavens were shaken—but what of that? as the noxious atmosphere is cleared, and its elements of death dispersed by the wholesome agitation of a tropical hurricane, so here, the throes and agonies by which men's minds were convulsed, and the price of blood by which our religious and political emancipation was purchased, were not to be compared—no not for an instant—with the vast and ameliorating results. Had the storm taken a wider sweep, it would have been better—the world would have been spared the sight which we and our fathers have seen, of nations of slaves changed into nations of anarchists, and a debasing superstition into blasphemous infidelity. The reformers acted on the simple principle of the saints and apostles—*that God was to be obeyed rather than man*; they remembered the words of Him who said, “Fear not them who kill the body, but, after that, ^{Luke xii. 45.} have no more that they can do; but fear Him who, after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him.” They did fear Him, and therefore they came out—they did not come

out from Zion, but from Babylon—they did not desert their Mother, but were driven away by a hard step-mother with curses and outrageous violence. “We have departed,” says the great Jewel to the Jesuit Harding, in that work which the church of England has identified with herself, “from shepherds that spoiled the flock—from bishops that destroyed the church—that oppressed the spirit—that defied the voice of the prophets—that persecuted Christ in His members—that both perished themselves and killed others—that wallowed in prodigies of filthiness—that lived as heathens under the name of Christ—that were void of charity—void of faith—void of discipline—void of religion—that were Christians only in titles and ceremonies—from whom Christ had withdrawn His blessing.—*To be short, we have departed from the temple of heresy, and from the school of error.*”

No marvel that the sudden immission—the vehement torrent of light drove men, as by a fever of the brain, almost to madness.—But *the more woe to them, who, as long as they could, had excluded every ray of it—who had called darkness light, and light darkness, till men knew not which was which.*

No marvel, that the ministry ordained by Christ suffered in men’s estimation, and that in some churches its regular succession was interrupted—no marvel, that in lack of the proper evidence of the truth, and *the due proportion* between the gospel and its instituted forms, no less than their inseparable

connection, there was danger of making men insensible to the inestimable benefits of the regular ministry, and the rightful authority of the episcopal commission.

It was not *the will* of the leading continental reformers, but the stern necessity of the times, that compelled them to that, which, had their will been free, they would have abhorred as a breach of Christ's unity, and shunned as a mutilation of the Church! It is therefore more consistent with Christian charity, and that truth which cannot be disjoined from it, to lament those calamities which, in stormy times, baffled men's best calculations, and, overruling their hopes and wishes, denied to our brethren, in whose griefs *we* grieved, in the persons of our forefathers, and in whose joys we rejoiced, that apostolic polity, the absence of which, though it mars the *perfection*, is not inconsistent with the essence of the Church of Christ!—Let us pray that the time may come, when this loss will be repaired. We must never forget, that it is to no merits either of ourselves or of our forefathers that we owe our own richer privileges—our tempered liberty and more majestic church! Who are *we* to cast a stone at our brethren? It was no human wisdom or calculation, which so mastered and directed the elements of discord, the lust and cruelty of tyrants, the sword and fire of persecutors, the avarice of the spoiler, and the time-serving of the politician, as to bring safely *from the furnace, purified, and not destroyed*, the church of the apostles, in the reformed Church of England. Purged from the corruption of super-

stition and apostasy, free from the defects even of scriptural, and from the *dangers* of latitudinarian protestantism, uniting the creed of the apostles with the triple order and the authority of the succession, she hands down to her ministers, not indeed a priesthood, but a most solemn and powerful office — too great, even as it is, for flesh and blood to undertake or adequately discharge, without the constant support and special benediction of Him who has ordained *it*, and *them* to it. We are called forth from the midst of God's people, and set apart, with a peculiar consecration to himself, a κληρος¹ and inheritance, above our fellows, freed from the trammels, and even innocent toils of the world, that, heart and soul, mind and body, we may be dedicated, without reserve or drawback, to the services of Him who loved us, and who gave Himself for us. With the call of the Holy Spirit, as we trust in our hearts, and with the outward sign and seal ratifying our commission to our own eyes and the eyes of others, we receive the gift of the Holy Ghost from them who to us represent Christ; and the power, by the word and by the sacraments to bind and loose the souls of those who shall be committed to our charge. Commiseration for men's souls, and the impulse of an overflowing charity may lead others, nay, *must* lead them, in their several stations, to communicate to their brethren the glad tidings of salvation. But we, *with authority*, preach

¹ But this term, like that of priesthood, is not exclusively given to the ministry, in scripture—so careful is it to exclude a sacerdotal view.

the everlasting gospel—we not only plead, but rebuke, albeit with all patience and tenderness—and whether men will hear, or whether they will forbear, we tell forth the whole counsel of God, and sound forth in the ears of them that slumber and them that scoff, the warning trumpet of Zion. 2. We minister to our brethren in holy things; we admit souls into the fellowship of the saints, and the mystical body of Christ, by the waters of regeneration, and the gift of the Holy Ghost—and we administer the awful mysteries of the body and blood of Christ to believers, wherein is consummated, through faith, the union of the soul with its Redeemer, and we are one with Christ, and Christ one with us. And lastly, within the limits of scripture, and the ordinances of love, we bear a spiritual rule, and exercise a directing power over our brethren. Let not carnal ambition, or the fatal desire of power, or a false conception of the dignity of the Church, aim at more—it is already the most awful office which man can bear, as it is the most divine in its occupations, the most sublime in its aims, the most powerful in its empire over men's hearts, and the most glorious in its ultimate reward—"they that turn many to righteousness Dan. xii. 3. shall shine as the stars for ever and ever." "I give 1 Tim. vi. 13-16. thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ—which in

His time He shall shew, who is the blessed and only Potentate—the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto.” “ Well done, thou good and faithful servant, enter thou into the joy of thy Lord.” Amen.

Matt. xxv.
21.

PRELIMINARY REMARKS

TO

LECTURE III.

CHRIST AS HIGH PRIEST AND SACRIFICE.

I. Sacrifices and Priesthood inseparable—the one great sacrifice implied in every Christian act—represented in baptism as well as in the eucharist.—Both sacraments only *generally* necessary—the sacrament of Baptism.

II. The Lord's Supper considered as a feast upon a sacrifice—the duty of a rigorous investigation of its nature.—The doctrine of transubstantiation in its relation to the sacrifice.

III. The commemorative character of the eucharist—and the doctrine of the fathers upon it.

PRELIMINARY REMARKS

TO

LECTURE III.

I. 1. “**S**ACRIFICE and priesthood,” says the council of Trent, “are so joined by the ordinance of God, that both are found together under every dispensation. Now the sacred scriptures shew, and the tradition of the catholic church has always taught, that this priesthood was instituted by the Lord our Saviour, and that to his apostles and successors in the priesthood, power was given to consecrate, offer, and minister His body and blood, and also to remit and retain sins ^a.” In perfect consistency with this statement, the commission which the church of Rome delivers to her ministers, is not that which the Church of England with the Church Catholic has inherited from the apostles—the power to preach, and administer the sacraments, and to loose and bind—but that of offering sacrifice both for the dead and living. Nor would it have been possible for her, from the dignity inherent in the proper priesthood, *as such*, to do otherwise than assign to it the promi-

^a Concil. Trid. Sess. xxiii. c. 1. Sacrifice and Priesthood inseparable.

ment place in the commission. And undoubtedly, as her canon says, the two things are thus far inseparable—if there be no priest, neither can there be a sacrifice—if there be no sacrifice, *there can be no priesthood*. But, even if there *were* a sacrifice, atoning and propitiating for sins, still to be offered, it must be presented by some one who by nature and office is fitted to such a task, and not by us who are not worthy to offer to God any real sacrifice. So that, *even if there be*, as ever, a *priest and a sacrifice*, Rome's conclusion follows not. The Priest cannot be a Man, nor the sacrifice a mortal offering.

Christ's sacrifice the foundation of the gospel life.

2. That such a sacrifice however *has been* offered, and is acting always in our behalf with a permanent efficacy, as much as if it were transacted every moment, is not only among the truths of the gospel, but lies at the very foundation of it; it is the *condition* of the reconciliation between God and man which it announces, as well as the instrument by which it is practically applied. It is therefore a transaction *consummated*—and when the last stroke of the predestined agony had been inflicted upon the Son of God, and He was ready to give up the ghost, He Himself testified to the completion of the stupendous offering. *It is finished—the price is now paid, once and for ever—henceforth there is no more sacrifice for sins*. In the ineffable completeness of the one sacrifice, the salvation of the souls of all mankind was, *forensically* speaking, accomplished. Henceforth it is to be applied—and so the church acts in consequence; and not only is the body and

blood there offered, the food by which souls are sustained and perfected, but the initiatory rite by which she brings them to God, is only, in another form, a representation of it. The washing which is mystically applied to the soul in the laver of regeneration, is *no other than the atoning blood shed upon the cross* for us, and in which the robes of the saints in heaven are washed! Not a merely outward washing therefore, when received by faith actual or representative, but such an one as is efficacious for the soul, and renders it, by the virtue of Him who redeemed it, of such a purity as the eyes of God may look upon with complacency. We are *buried* moreover with Him in figure, in the same introductory rite, *unto death*—that same death unto sin which the sacrifice upon the cross represents, and which the power that issues from it makes possible unto them that believe.

3. The old fathers saw very vividly this inseparable connection between the sacrifice and baptism, which, with the eucharistical interpretation of John vi, will account for the early practice, called apostolical, of administering the eucharist to infants at the time of their baptism. They frequently insist on this connection, and some, as ^aCyprian and ^bJerome, directly apply to the baptismal union with Christ that eating and drinking of His flesh and of His blood, which our Lord makes indispensable to the possession

^a Cyprian. Test. lib. 3. c. 25.

^b Hieronym. Hedibæ quæstio secunda.

Fulgentius was questioned concerning the case of those who were prevented by death from receiving the holy communion—

Baptism
conjoined
with the
sacrifice by
the Fathers.

of spiritual life, and the consequent immortality of the saints. And they saw rightly and evangelically, when it is spiritually considered—for manifestly such was the intention of our Lord, in that wonderful discourse of his in the sixth chapter of St. John's Gospel. He does not merely inculcate, in opposition to all carnal conceptions, that *the holy doctrines* which He taught were light and life^{cc}, when spiritually received and digested by the soul, as Origen would appear to hold; but that *He Himself* was so, in the graces inherent in Him and proceeding from Him as *God-man*; and that the sacrifice of His *flesh and blood* for the life of the world, from whence they proceeded and with which they were identified throughout, being appropriated by faith, was the sole source of life^d. So it is that Ignatius^e conceived of it, when, in that passionate ardour for martyrdom, which, beyond apostolical sobriety, hurries him away, he expresses, in his epistle to the Romans, his

he determined that they were safe, because baptism exhibits the body and blood to faithful recipients as well as the eucharist. And having quoted St. Austin in his favour, concluded at last, that receiving baptism is receiving the body and blood of Christ, because it is receiving the thing signified in the other sacrament.

^{cc} Origen in Num. Hom. 16. ad fin. So Whitby, Grotius and Rosenmuller, in loc. A more scriptural view is found Orig. in Matt. Hom. 35. Though, in the first, such may be his meaning, "Non solum sacramentorum ritus," &c.

^d Vid. a beautiful exposition of Athanasius, Epist. 4. ad Serap. quoted in Waterland—with the merited praise of clearness and neatness. There is the same precision in all that comes from that great Father.

^e Ign. ad Rom. c. 7, 8.

desire for the enjoyment of the bread of life, which was *the flesh* of Christ, and *the water of life*, which was His blood—meaning the full enjoyment in heaven of the eternal bliss which, even there, is inseparably associated with the sacrifice of Christ. This is *boldly* expressed, but it contains, in a short compass, the whole spirit of our Lord's discourse.

4. And so His word is called the Bread of life, but always in connection, expressed or understood, with *His manhood* and *sacrifice*, without which it would not have the fulness or precision of the scriptural declaration. "Making the word the giver of life," says Tertullian^e, "because the word is spirit and life, He called it likewise His flesh, because the word was made flesh—therefore it must be sought in order to obtain life, and be devoured by the hearing, and ruminated by the understanding, and digested by faith—for a little before, He had styled His flesh the heavenly bread." "The word," says Clement^f, "is the food of the young disciple." "The word is represented by many figures, as flesh, and meat, and bread, and milk"—"the blood of our Lord's sufferings is the same as the milk"—"being accustomed to eat and drink the word of God, the bread of immortality."

5. Whilst therefore, the identification of the vivifying powers of the word, not only with the appearance of Christ in the flesh, but with *the gift of that flesh* for the life of the world, is conclusive against Socinian

The bread of life inseparable from Christ's flesh.

Sermonem constituens vivificantem quia spiritus et vita

sermo, eundem etiam carnem suam dixit, quia et sermo caro erat factus, proinde, in causam vite appetendus et devorandus

auditu, et ruminandus intellectu, et fide digerendus.

Nam et paulo ante, carnem suam panem quoque cœlestem pronuntiavit.

Ὁ Κύριος ἡ τροφή τῶν

^e Tertull. de Resur. Carn. c. 37. ^f Clem. Pædag. lib. i. in which he weaves a long web of imagery—much of it very beautiful.

νηπίων—
πολλαχῶς
ἀλληγορεῖ-
ται—ὁ Δό-
γος, καὶ βρω-
μα καὶ σὰρξ,
καὶ ἔρτος,
καὶ αἷμα καὶ
γάλα. τὸ
αὐτὸ ἔρα καὶ
αἷμα καὶ
γάλα τοῦ
κυρίου πά-
θους ἐθι-
σθέντες
τρῶγειν καὶ
πίνειν τὸν
Λόγον τοῦ
Θεοῦ, τὸν
τῆς ἀθανά-
σιας ἔρτον.

interpretation; so, on the other hand, the clear renunciation of any allusion to a *carnal* feeding is irreconcilable with *that of the Romanists*^a. Nay, again, the striking manner in which the life of the soul, and the blessings which are consequent upon it, are made dependent on a spiritual reception of the Saviour in his *sacrificed manhood*, independent of all other circumstances, is equally opposed to any *primary* or exclusive reference to the holy communion of Christ's body and blood, as commonly received in the Church. But though it does not and cannot *primarily* refer to it, it is strikingly, and doubtless intentionally, applicable to it, and confirmatory of it, as the most effectual instrument for continuing and ripening this spiritual reception of Christ; and as, though not the only, yet the most striking form of spiritual manducation^b.

^a Vid. Dr. Turton's answer to Dr. Wiseman, and an admirable analysis of this chapter as against the Romanists. Vid. likewise Faber on the same chapter.

^b And that some of the fathers understood the whole discourse of the eucharist, directly, if not exclusively, and all of them, saw an express allusion to it in our Lord's words, is certain, though the question is not without difficulty, and there are many seeming contrarieties of expression to reconcile *on the first point*.

Vid. Johnson's Unbloody Sacrifice, and on the other side of the question Waterland, Works, vol. vii. c. 6, though the latter is far from denying an allusion to the eucharist, and a preparation for it. Among the fathers, Tertull. Clem. Alex. Origen, Cyril, Fulgentius and Augustine, are supposed to be unfriendly to the *direct* sacramental interpretation. Wall, for example, insists that Augustine is so—but Thorndike adduces powerful reasons against it. But here, as in other points not definitely laid down in scrip-

6. But the same merits and the same broken flesh and blood are applied in *all the means of grace* with which we are so richly furnished, and which owe to

ture, it is hunting for a shadow to look among the fathers for an uniform or consistent interpretation. This is not to be found—yet a better opportunity than this for testing such unanimity can hardly be imagined, from the importance of the subject, and the emphatic and peculiar turn of the whole phraseology of our Lord. “The general sentiment in which the fathers united,” says Waterland, “was, that Christ himself is primarily and properly the bread of life, considered as the Word made flesh, as God incarnate and dying for us, and that whatever else might be called heavenly bread, whether sacraments or doctrines, or any holy service, was considered but as an antepast to the other, or as the same thing in the main, under a different form of expression.” Such is the opinion of our own reformers. Vid. Archbishop Cranmer on the Sacraments—Confer Bishop Jewel, Def. Apol.—Peter Martyr quoted by Waterland, vol. vii. c. 5. Sensus est, “contemnite me, ut libet, propter humilem et abjectem carnis meæ conspectum, tamen inclusa est in contemptibili hac carne vita—qua si vos privatis, non alibi reperietis quod vos vivificet. Crassus fuit veterum error, qui infantulos putarunt vita æterna privari nisi eucharistiam illis porrigerent. Neque enim de cœna habetur concio, sed de perpetua communicatione, quæ extra cœnæ usum nobis constat—confirmat quod erat creditu difficile—non aliter carne sua et sanguine animas pasci, quam corpus potu et cibo sustinetur.—Ergo sicuti nuper testatus est, omnibus qui vitam alibi quam in carne sua quærunt, nihil residuum esse præter mortem, ita nunc pios ad bonam spem animat, dum vitam illis in eadem carne promittit.” The Reformers thus agree with the greatest of the Fathers.

“Ex his verbis plane apparet, perperam de cœna exponi totum hunc locum. De perpetua fidei manducatione eum tractare certum est. Simul tamen fateor, nihil hic dici quod non in cœna figuretur ac vere præstetur fidelibus, adeoque sacram cœnam Christus quasi hujus loci sigillum esse voluit.” Calvin. Comm. in vi. Johan.

them their efficacy—and therefore the earliest religious truth which the Church directly instills into the minds of children, and binds up with their first

All prayer, in some sort, a commemoration of Christ.

consciousness, is not merely God's love, but specifically *the redemption through Christ's blood*, which constitutes them the children of God by adoption and grace. The two ideas of God's favour and that sacrifice are inseparable in her view of the matter—nor can the slightest prayer be offered up, nor the smallest act of Christian faith be presented to God's acceptance without it. In all our addresses to the throne of mercy, therefore, *we are in one strong sense commemorating the body and blood of our Lord*, as the

* Vid. Tert. de ex. Cast. c. 7. de Pudic. c. 21. Aug. in exp. inchoat. ad Rom. Cyp. de unc. Christ.

fathers^a clearly hold—that is, we ground our acceptance upon it, plead for the remission of our sins, and the iniquities of our holiest things, by the virtue of it—we place our righteousness in it, and, where a true and earnest faith is, there too will be the presence of Christ, and the benefits of His passion.

7. By virtue therefore of the same faith, if any unavoidable necessity exclude us from that more solemn commemoration of His death, which our Lord has enjoined upon his disciples unto the world's end, and we cannot actually partake, with the assembly of the faithful, of the consecrated symbols, yet, doubtless, all the blessings which are assured to this act—the highest and fullest manifestations of Christ's presence—are as much ours as if we were actually receivers; which is the doctrine of our own church^d. So Cyprian^e, with all his high notions

Faith may be accepted instead of the actual Communion of the bread and wine.

^d Vid. Communion for the Sick.

^e Cyprian Epist. 76. or 77. Greg. Naz. orat. 28. in the same spirit.

of the dignity of that blessed sacrament, and even the physical power of the consecrated elements, and special character of conveying Christ, assures those who were by persecutions excluded from the outward communion of the church, that they shared, just as highly as before, in its covenanted blessings—a declaration not only not compatible with making the Lord's Supper a real Romanist sacrifice or tantamount to it, but with regarding it otherwise than as an act, the efficacy and benefit of which depended on the exercise of a fervent faith; and as *one* of the forms, in which that faith in Christ was exhibited, and the benefits of his passion secured to us.

8. And exactly the same statement is applicable to holy baptism as to the eucharist, and upon the same principles. The efficacy of both is dependent on that faith which incorporates us with the Redeemer, and secures to the visible sign the accompanying energy of the promised grace. Wherever therefore the holy disposition and wish to receive it exists, and the heart is prepared for its reception by the previous influences of the Spirit, should the constraint of outward circumstances prevent the application of the rite, or death intervene before its administration, the salvation of that soul is not imperilled—but, by virtue of the gospel-promises to faith and repentance, and the seal of the Holy Ghost on the heart, as surely as God is true and Christ a sufficient Saviour, it is received, as a real member of the church spiritual, into the communion of the blessed. That such was in fact the belief of the ancient church there can be no

question. No one imagined, if a catechumen died between the intervals of the stated periods for baptism appointed in the primitive church, that such a spirit, though the flesh was unbathed in the laver, was destitute of the reality imaged by the outward sign—the sanctifying and regenerating influences of the Spirit, the inward seal of the adoption. We are told expressly by ^a Augustine, that a man is not deprived of the spiritual benefits of the sacrament—though he be not baptized—*so long as he finds in himself that thing which the sacrament signifies*. And, in mentioning the case of Cornelius, he says expressly, that there had preceded a spiritual sanctification in the gift of the Holy Spirit—“and the sacrament of regeneration was *added* in the laver of baptism” — *spiritual sanctification*, therefore, preceded the sign, in Augustine’s opinion, and, in this case, existed without it, though the *fulness and outward sealing of the Christian privileges* accompanied the sacrament—which no one would deny. And nothing is better known than the words of Ambrose ^b, whose opinion is of more weight from writing, like Augustine, at a period when the doctrines of the Church had emphatically assumed a sacramental form. For he writes of the emperor Valentinian who died unbaptized: “I have heard that you are grieved, because he took not the sacrament of baptism. Tell me what other thing is there in *us but our will and desire*. He *who was endued with thy Spirit, O God, how might it be that he should be void of thy grace!*” According to Him therefore the Spirit *might* be there

^a Aug. de Bap. lib. 4. c. 22. tom. 7. p. 56. edit. Paris. 1635. Cyp. Epist. 75. Aug. quæst. 84. in Levit.

^b Ambros. orat. de obit. Valen. p. 10. edit. Basil. 1567.

without the sign; but, as a general rule, God and life permitting, there would be both; the baptism of water outwardly consigning the gift of the Spirit, and constituting the solemn and only admission to the privileges of the visible church. The ancient church likewise held, without reserve or limitation, that martyrdom was tantamount to baptism—doubtless, not only on account of that actual em-bathing in blood which *constituted a visible and material substitute* for the regenerating laver, but from a much higher and sounder principle—because, from such a heroic act of devotion to the faith of Christ, it could not in reason be doubted that the death unto sin, and the new birth unto righteousness, had already passed upon the soul. So that here was another baptism—the baptism of blood, as well as the baptism of the Spirit—both of them supplying the place of that, which was *generally necessary—the union* of the water and the inward grace bound up in one church act. Finally, we know not that the first apostles of Christ were baptized at all; and they remained, therefore, in the midst of the church which they initiated with the consecrated water, examples of the mighty change figured in the outward rite, and monuments of the inward power apart from the washing of the flesh. Jeremiah and John the Baptist were sanctified even from their mothers' womb; and holy Abraham was justified, or regenerated, for they are inseparable from each other, before he received the outward sacrament, which was the sign of the faith which he had, being yet uncircumcised. It is

And like-
wise in-
stead of the
Baptismal
Waters.

to this effect that our great Jewel, whose acquaintance with patristical antiquity remains as yet unsurpassed in the church of England, of whose doctrines he is the recognised exponent, expresses the scriptural and catholic doctrine on the subject—and, on that hermeneutic principle which collects the true meaning of a writer by a comprehensive comparison of passages, and which is the only mode to understand the fathers, he proves that the teaching of the great doctors of the church was the true teaching of the gospel, to a later period than is commonly imagined, or is reconcilable to that consideration of merely detached and figurative passages, which is too often given us as the full system of the earlier church. “By these,” he says^f, “it may appear that the *sacrament maketh not a Christian*, but is a seal and assurance to all that receive it of the grace of God, unless they make themselves unworthy receivers thereof. *The church hath always received three sorts of baptism—the baptism of the Spirit—or of blood—or of water.*” In confirmation of these views is the fact, that, coterminously with the most florid and rhetorical descriptions of the effect of the holy rite itself, and speculations on the elements unsanctioned by holy writ, the old system of the church required the most careful previous instruction, and demanded what could not exist without the change of heart which really constitutes the new creature—decided proofs of faith and penitence, and

^f Jewel on the Sacraments.

a previous renunciation of the devil, the world, and the flesh—all genuine acts of true scriptural faith, of which no scholastic distinction of *fides informis*, et *fides formata* can possibly get rid. And beyond a doubt, from the tests to which she subjected them, the ancient church had every reason to suppose that the outward sign was certainly accompanied by the inward grace; and that the baptism of the water and the Spirit went hand in hand, fulfilling our Lord's injunction and solemn promise to his church. There can be no doubt at all therefore that she was perfectly scriptural in her apprehension of the necessity of faith in the receiver before baptism could be spiritually profitable. She knew that it was not *necessarily* the power of God to the soul, in deed and in truth, even when administered by the companions of the apostles, or the apostles themselves—and the case of Simon Magus remained in her ante-baptismal instructions for centuries, as a warning of the separability of the outward sign from the inward grace.

Vid. Cyril.
Catech.
myst.

But this becomes of infinitely greater importance, in the final issue of the baptismal rite and its relation to the spiritual condition of Christians, when the baptism of infants, by the natural growth of the church, has become almost universally the only baptism which is practised in later ages. It ought never to be lost sight of, that we usually apply to it, without reserve, all those modes of expression which were originally descriptive of *adult baptism*, with all its accompanying conditions, not of an anticipated or vicarious faith and repentance, but of a real personal

Adult Baptism the true type of baptism.

faith and repentance in the person of the recipient. But surely the *baptism of infants* is *not* the true type of baptism, or the ultimate form of the rite—the *true type* is the baptism of *adults*, as practised in the primitive church, with the spiritual conditions antecedent to the rite, or synchronizing with its administration. This is of vital importance to the question, and its omission leads to endless misconception and erroneous views. For the true conclusion, on adopting the adult baptism as the *perfect type*, will be this—that the divine gift conferred on the infant will be the same, *so far as* the *capacity* of a being insensible and incapable either of actual faith or actual repentance, enable him to receive it—and no further—nor in any other sense than this. The regeneration of the infant differs from the regeneration of the adult quite as broadly, as the mere rudiments of the sensitive and intellectual life are distinguished from the developed intellect and muscular energies of the full grown man.

6. But since there is in the infant no positive impediment to the reception of divine grace—the *seeds* of spiritual life may be implanted therein, and we firmly believe with the church from the beginning, *that they are so*, to expand, or to be dried up and withered hereafter, as it may be ; and by solemn covenant not only is the original curse removed, but all necessary aids are secured by the Saviour, into whose arms the infant is placed by the faith of believing parents or the charity of the church. But there is no attachment of a new nature, as the church of Rome holds,

for the old nature remains^a—no spiritual renovation, the fulness of the new birth, secured to *after times*, *save conditionally*—contingent on the actual faith and actual repentance, which must be personally exercised by all for themselves, as the growth of their faculties renders them capable of it—but which, with a view to their future condition, the Church can only charitably *hope and presume*, while she consecrates them, and admits them, under God, into the visible Church. And as on the infant a *positive* benefit is conferred, relative to its capacity, making it a child of grace, instead of wrath, so it is, eminently, on the adult who is brought to the laver; as my argument has assumed. It does not indeed confer faith, or repentance, or the inward change of heart which unites to Christ, but it is far more than a mere ceremonial admission into the visible community—according to the apostolic Church of England, *it is an effectual means of grace—faith is confirmed, though not given, and grace is increased, though not originated*—the promises are signed and solemnly sealed in the outward pledge, and the title-deeds, so to say, of the future inheritance, placed in the hands of the neophyte. Though it is dependent therefore, for its effects upon the soul, on antecedent and accompanying conditions, it is generally necessary to salvation, nor are souls ordinarily saved without it. It is no human invention, but an ordinance of Christ, who has bound in one the birth of the water and of the Spirit; and the Church catholic and apostolical in the same way, not unloosing the sacred, and, *what ought to be*, the indissoluble cord, unites, in her teach-

^a I do not see how it is possible to deny that our Church holds baptism to be regeneration—even in the infant, it is to be born again. Nor do I see, if properly understood, how it interferes with justification by faith only. It does not do to stand apart from the Church universal in this matter—all antiquity consents—even Augustine, no holder of an after vital change as a sure result of baptism, is no exception. "A parvulo enim recens nato usque ad decrepitum senem sicut nullus est prohibendus a baptismo, ita nullus est qui non peccato moriatur in baptismo." So all our great reformers: "In baptism the body is

washed
from all
filth with
the visible
water, and
the soul
cleansed by
the invisible
Spirit."

Bishop
Ridley.

So the great
and evange-
lical bishop
Beveridge:
"The whole
Christian
world took
it for grant-
ed, that ex-
cept a man
be baptized
... he can-
not enter
into the
kingdom of
God... for-
asmuch as
there is no
other way
of being
born again
of water
and the
Spirit, but
only in the
sacrament
of bap-
tism."

When, the
growth in
grace being
interrupted,
the *adult* is
converted,
it is still by
virtue of
his past
baptism
that the co-
venant is
ratified, and
repentance
sealed. But
surely, the
relative
change

ing, the washing of regeneration, and the renewal of the Holy Spirit—or, as our own formularies express it—"water wherein the person is baptized—and death unto sin, and new birth unto righteousness."

It was perfectly natural, therefore, that the early Church, in her mode of speech, should tie the sign and the thing together, the perfect sacrament as Christ instituted it—it was her duty so to do, right conditions being presupposed—nor is it much to be wondered at, that, in the course of time, not only in the popular mind, but in the apprehension of the Christian teachers themselves, a confusion should have arisen between the two. And so it went on, till, the conditions being forgotten and vital faith obscured, *forms of speech were turned into facts*—the uncertainty and loosenesses of superstitious opinion were hardened into the definite shape of dogmatic propositions—the sacraments supplanted that which gave them life, Christ was conveyed not through faith but the bread and the laver, and physical influences occupied the place of the Spirit. But it is only justice to the early fathers to remark, that, however they may express themselves—however crudely, and rashly, and imaginatively, they did not, like the mediæval church, transform the sacraments almost into magical rites, nor separate the ineffable graces—which, as well as the mode of conveying them with outward signs inseparable from them, were entirely of God—from faith and love in the recipient. It is

which all must allow in the case of the infant, and the *covenanted grace* for the future, though *conditional*, is quite enough to justify the term regeneration as applied to infants. *It cannot be proved that the early fathers intended more by it than this.*

injurious to these holy men to think otherwise, as well as destructive of that catholic feeling, which, for our own sake, and that of the church, it is our duty and interest to maintain. Hence it is, because they bind up the spiritual conditions with the visible rite, that they venture on the glorious terms in which they speak of baptism—not as *an isolated* transaction,—not as a *mere act of mystery* with prodigious effects,—a result of power without moral antecedent or consequent—but as the central point, in which, as the appointed admission into the Christian covenant, all the gospel conditions converged—a union of faith and repentance and love, the changing of the heart, the illumination of the Spirit, union with Christ, reconciliation with God, the inheritance of the heavenly kingdom. Hence they represent the Trinity as present—as indeed it is—God Himself holds the head of the neophyte—angels hover around—heaven itself is opened—and the very water is instinct with celestial fire. It cannot be denied that these are dangerous flights of eloquence for popular assemblies—and, while not without danger even to the strongest minds, which should habitually indulge in these sensuous representations of the unseen graces imaged by the pure element, certain to lead to confusion in the weak, and to be ruinous to the superstitious. They demanded strong and constant correction from the earnest setting forth of Christ crucified, the inculcation of the indispensable necessity of a change of heart, and the utter worthlessness of forms and

In the early fathers the outward rite combined with the inward conditions.

So in the
great di-
vines of the
Church of
England.

ceremonies apart from the Spirit and justification by faith only. But, with these accompaniments, I should be very sorry to pass condemnation on the language of the patristical church, ardent and highly-wrought as it is—for in so doing we should condemn, in the same breath, in a greater or less degree, some of the most illustrious ornaments of our own church. Even many of those who are most express and accurate on that vital change of heart which accompanies a union with Christ, and that justifying faith which lays hold upon Him, and who insist on the inward graces as the thing signified in baptism, yet indulge freely and with a holy joy in celebrating, in a similar style and feeling, the virtues and privileges of the baptismal sacrament. Hooker, Usher, Taylor, Jackson, Andrewes, speak of it thus—and rightly and safely, because faith, and justification by faith only, and the inward operations of the Spirit, restrain their doctrine within the gospel limits.

We may now lay down some general propositions on the nature of both sacraments in genere—
1. They both unite us to Christ, on the ground of the sacrifice, and are *the appointed instruments* by which, through union with our head, we are grafted into the mystical body of the Church universal and sustained in that unity—
2. They alone, among Christian acts, are accompanied indispensably by outward signs, and are federal rites between man and God—
3. They are not rites or forms effectual by way of *opus operatum*, as distinguished

from the *opus operans* of the elder covenant—but dependent on moral conditions, in the presence of which Almighty God bestows a grace on the receiver which is *represented by the outward sign—and conveyed with it but not in it*. The sign and thing signified, therefore, may, and do, exist separately—the thing *may* exist, in special cases, without the rite—the rite is constantly administered and received without the thing.

Thus they do not *originate or convey* those conditions of the soul on which salvation depends, *though they increase and perfect them*—but both *presuppose* them—both demand repentance and that vital faith, which will lead us, as a necessary consequence, to obey God's commandments, and which vivifies the outward rites which He has ordained as instruments of further spiritual graces. Nor do they communicate Christ to the soul in any other manner or any other presence than that by which He reveals Himself in other acts of faith, by which He dwells in the heart, and makes the Christian soul His temple—not by corporeal presence, but vital action. But they do communicate grace *in a more eminent and emphatic degree* not otherwise attainable—they are the centre of the Christian life, and occasions of its most energetic acts—faith—repentance—prayer—the word of God—love and charity—the bonds of peace and all godliness, are all strengthened and confirmed. Finally—while the one is the ordained admission into the gospel covenant, the other is the great feeder and sustainer of

that spiritual life which is conferred in its rudiments upon the infant, and in its fulness upon the adult.

7. Standing in these fixed and most important relations to the Christian life and the Christian graces, it will be seen why, comparatively speaking, they hold what some may think so little prominence in the apostolic teaching. Being so solemnly instituted, and always placed before men's eyes, as inseparable from the visible church whose ministrations circulate round these centres, they are taken for granted—they are essential to a church, and it is not supposed that any one would imagine that a church could, or did, exist without them; they necessarily follow faith, if on no other ground, yet as observances of a divine command, in the dutiful servants of Christ Jesus, who cannot, while they reverence Him who is the beginning, and middle, and end, of their faith, neglect the cleansing font, or the body and blood which is the soul's food. The apostles, therefore, dwell fearlessly, and, except by allusion, almost exclusively, upon *the spirit* of the gospel and the blessedness of salvation through Christ—they speak of *Him* as the way, the truth, and the life; deriving into the soul the never-failing streams of grace and love—of the wonderful mercy of God to guilty and perishing sinners—of the blood of the cross—of the influences of the Spirit—of the fulness and freeness of the salvation which is offered to us—of the entireness and perfection of the propitiating sacrifice, and the power of faith as the sole instrument of justification.

8. No church therefore can exist without the sacraments, nor can it be in a healthy spiritual condition, if it gives other than a holy prominence to Christ's ordinances. But it is an equally fatal sign of decay from the apostolic spirit, to make them the instruments of justification, and the source of faith, instead of the exercise of it—the *sole* approaches to God, and communion with Him, instead of the *main* exercises of that faith and repentance, which, by prayer and the Spirit, hold blessed intercourse with the Father of spirits. A mere sacramental church is a sensuous and materializing church; the direct way to the source of life is lost, and, in the banishment of faith and the loss of its peculiar offices, spiritual dulness and torpor will inevitably creep upon it—there may be pomp and splendour, and an outward reverence to outward types; but there will be no Saviour present, who, apprehended in the heart, His true temple, is the realizer to it of the blessedness of heaven! And we may be quite certain, that where, in so prominent a portion of the services of the visible church, the outward sign usurps the place which belongs to the Spirit, every thing else will share in the degradation. There is a certain elective *affinity, moral and intellectual*, which will attract to these centres, all ecclesiastical opinions and observances, and assimilate them to the master principle. There will be a Priesthood, itself sacramental, and conveying grace by right, and salvation to souls as an appendancy to office—the very houses of God,

A merely
sacrament-
al Church
corrupt.

instead of possessing that relative sanctity which alone befits them, and no more, will become sacramental too—grace will be limited by walls, the divine presence localized, and that holiness transferred to carved wood and sculptured stone, which only belongs to the living temples of the Holy Ghost. Men will reckon with Almighty God, and pay for forgiveness, by the *satisfaction*, and atoning power of mortification and bodily discipline; all will look *outwardly* instead of inwardly—and as one sacrament admitted them, by the mere power of the consecrated act, into the Church, and made them children of God—so outward services and a *material church* will sustain them through life, and another sacrament, equally outward, will seal their peace, and be their *viaticum* to heaven, and their title to the inheritance of the saints in light.

The Eucharist considered as from God to us.

II. But far be it from the thought of a Christian, and especially of the Church of England, to deny, or, in the smallest degree, to detract from the special solemnity, or the peculiar blessings, not else ordinarily to be obtained, which are attached to the supper of the Lord—“those holy mysteries which He hath instituted and ordained, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort.” And first of all, it is, as the other sacrament, more an occasion on which *we receive* from God, than one on which *we offer*—it is the *riches of His grace* which are exhibited to us here, in their greatest and most

Communion Service.

bountiful profusion. It is a *feast*—a *feast symbolical and spiritual*—it is not in propriety of speech a *sacrifice* or even a *representation* of a sacrifice—but ^{1 Cor. v. 7, 8.} a *feast after it and upon it*. “*Christ, our passover, is sacrificed for us—therefore let us keep the feast.*” And so it is called by Tertullian *participatio sacrificii*, the same term as St. Paul’s *κοινωνία*, or communion^o. And as a consequence of this, according to the universal practice both of Jews^p and Gentiles, and the principles acknowledged by both, it is a real communication to us of all the benefits of His death and passion, and an identification of ourselves with Him, intrinsically and thoroughly. And so it is that St. Paul reasons in regard to the ^{A feast on a sacrifice.} idol sacrifices, and the feast that followed;—that men, by sharing in them and feasting upon what had been thus offered, became real participators in the evil spirits to whose honour the sacrifice had been offered. It was, therefore impossible, after this, that they should have any part or portion in ^{1 Cor. x. 12.} Christ. “*Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord’s table and the table of devils.*” 2. From this follows another certain and most important conclusion, in the elucidation of this holy sacrament—what

^o Vid. as the best exposition of this, which is the general view of English Divines, Cudworth, vol. iv. on the Lord’s Supper.

^p Vid. Jerom. opp. tom. v. p. 995. ed. Bened. Vid. Bishop Patrick on the Christian Sacrifice, on the meaning of *κοινωνία*. Johnson’s Unbloody Sacrifice, part i. p. 172. Vid. Waterland for statement of the Socinian view, Works, vol. vii. chap. 8. Vid. Tertull. de Spectac. cap. xiii.

God may be said to feast upon is offered upon an altar—that which we feast upon is placed upon our tables. Neither among Jews or Gentiles was it ever thought or practised otherwise—so St. Paul, in the very passage from which I have already quoted, speaks of the *table of devils*—as being the place where the sacrifice was eaten. We celebrate, therefore, by the analogy of Jew and Gentile observance, and the plain declarations of scripture, the Lord's Supper, *not at an altar but upon a communion table*, as our Church speaks and acts; and the scripture term is preserved even by those fathers who speak with the most exorbitant rhetoric of the holy eucharist, thus modifying their view, and indicating the true scripture limits of the doctrine⁹. 3. *Upon this feasting* is founded its other important characteristic—it is a *federal* rite—a renewal, solemnly, of the covenant between the soul and God, whereby His forgiveness is assured, and the outpourings of His Spirit are solemnly pledged to us.

Upon *this foundation* we may safely build the other effects of this blessed rite on us. To this participation in Christ, not *partially*, but *altogether* in the whole Christ, are attached all the benefits of His passion, more and mightier in their final issue than eye hath

⁹ Vid. Chrysostom. Hom. iii. in Ephes. Greg. Naz. Orat. xi. Basil. Magnus, epist. 73. Cyril. Alex. lib. iv. adv. Nestorium. In the second of these passages it is directly contrasted with the term *θυσιαστήριον*. It appears from Athanasius that the *ράπεζα* was made of wood and not stone. Athan. Epist. ad Solitar. vit. agentes opp. vol. i. p. 847.

seen, or ear heard, or it hath entered into the heart of man to conceive. 1. Specially, therefore, *not exclusively*, it brings remission of sins, of which it is a sign and consignation, and which we receive throughout our Christian life, in virtue of the baptismal covenant which solemnly conveys the promise of it^r. 2. By virtue of our participation in His body sacrificed, we obtain, as many great theologians express it, a union with his glorified body, or, what is the better mode of putting it because it involves no theory, a *right*, at least, in all the immortality of joys which will flow from it, to body as well as soul, when we shall be made like unto Him. 3. To use Bernard's illustration, these blessings are *actually made over to us*, in inchoate possession and perfect right, exactly as an estate is assured to us, by the signing and sealing of the documents which convey it to us—"Thanks be to God for His unspeakable gift."² Cor. ix.

And this brings me to the explanation of another important point, practically much misunderstood, and leading, by the misunderstanding of it, to very injurious results. Why is it called a *mystery*? Not from any unintelligible reversal of the laws of nature or grace in it, but because the elements are used *symbolically*—they *represent* and work through faith something else which the eyes do not scan—*something spiritual, they being material*

^r Vid. the Fathers passim. Vid. Bishop Taylor, Worthy Communicant. Vid. Calvin, Adm. ultim. ad Westp. quoted by Waterland. Vid. Gerhard, loc. Com. de Sacr. mensa. Vid. Luther. de Sacr. Altari, opp. vol. iv. p. 265.

elements—they are “outward and visible signs of an inward and spiritual grace,” says our own church. I would not quote authorities on so plain a point but for the extreme importance of it at all times, but especially nowadays, when plain things are darkened and turned into mysteries^s. “These are the sacraments,” says Isidore, as quoted in Bertram’s treatise, “Baptism and Chrism, and the Lord’s body and blood, which *are therefore called sacraments, because under the veil of bodily things, God’s divine power or virtue doth secretly work the efficacy or power of the said sacraments.* Thence it comes to pass that they are *called sacraments*, of certain secret powers or holy solemnities in them—and afterwards, it is called in Greek a mystery, because it hath in it a secret and hidden disposition.” “How then,” says the great Augustine^t, “is the bread His body? and the cup, or that which is contained in the cup, how is it His blood? Why—these things, good brethren, are therefore called sacraments, because *one thing is seen in them and another understood*—that which is seen hath a bodily

^s Isidor. Origin. lib. vi. cap. 19. “Sunt autem Sacramenta, Baptismus et Chrisma, corpus et sanguis quæ ob id sacramenta dicuntur, quia sub integumento corporalium rerum virtus divina secretius salutem eorundem sacramentorum operatur. Unde et a secretis virtutibus vel sacris, sacramenta dicuntur.” Et infra... Græce *μυστήριον* dicitur, quod secretam et reconditam habeat dispositionem.” The Fathers sometimes divide each sacrament into two—Baptism, “Water and the Chrism,”—the Eucharist, “the wine and bread, or body and blood.”

^t “Quomodo panis corpus ejus? et calix vel quod habet calix,

appearance, or show—but that which is understood hath spiritual fruit.” “Verily,” says Ambrose ^u, “that is the true flesh of Christ which was crucified and was buried, and therefore this must be the sacrament or mystery of that flesh.” Such is *the mystery* then of this holy rite, the symbolism of spiritual things—the spiritual blessings conferred are represented by outward signs and types, which, though they acquire a relative holiness, in consequence of prayer and thanksgiving, still remain what they were before, unchanged in their proper nature and material qualities. “It is an outward and visible sign,” says the Church of England, following the definition of Augustine, “of an inward and spiritual grace, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.”

And in this definition, while the Church differs, on one hand, from all those who empty the sacraments of their graces, so, on the other, she differs from the Romanist, who destroys the signs in the presence of the thing signified, and makes it an *actual sacrifice* instead of a mystical one; or in other words substitutes a *sacrifice to God* for a *representative feast* upon a sacrifice which God

quomodo ejus est sanguis? ista fratres ideo dicuntur sacramenta quia in iis aliud videtur et aliud intelligitur. Quod videtur speciem habet corporalem—quod intelligitur fructum habet spirituale.” Aug. de Sacr. Altar. in Fulg. Epist. ad Ferrand.

^u “Vera utique caro Christi, quæ crucifixa est, quæ sepulta est. Vere ergo carnis illius sacramentum est.” Ambr. de Sacr. lib. v. (Bertram, cap. 56.)

spreads for us. Of one sacrifice, therefore, she makes *many*—all of them *real*, like the first, though commemorative of it^a. This is a change fatal to the rite, and therefore it will be well to consider, at this point, the general bearing of the Apostle's doctrine in the Epistle to the Hebrews, which we have already applied to the Jewish priesthood, upon the *Romanist doctrine* of the multiplied sacrifices of the mass and its accompanying priesthood, which it has profanely and blasphemously substituted for the one sacrifice of Christ, the sole Priest, continually received by faith in the hearts of believers, and commemorated in the holy eucharist. This doctrine, in one form or other, will meet us indeed at every turn of the ritual, and had better be disposed of at once.

^a It must not be forgotten that the sacrifices of the eucharist do still, according to Trent, *here in the great sacrifice*, and are memorials of it.

The eucharist subject to the investigation of reason.

This is a subject, we are told, too deep to search into—and that to submit it to the cognizance of unimpassioned reason, is a profanation of a mystery which must not be removed out of awful shadow—it must be worshipped by us from afar off. But it is an imperative duty, as matters are, to submit the doctrine of the eucharist *searchingly* to it; not only the high doctrine of transubstantiation, but the whole theory of it; under the guidance of the inspired word,—bowing to that, but to nothing else, in our investigation of the truth. We shall else sin against the Church of Christ, and our own souls also; for, which ever way it be decided, it is fertile, on all sides, in solemn practical consequences.

1. Apart, however, from the Romanist theory, I do not deny it to be a characteristic of a devout mind, to regard the memorials of our Lord's death and

passion, and the charter, signed and sealed in it, of our own immortality, not only with the respect due to all things sacred, but with a profound veneration only inferior to that which our present Lord Himself would receive at our hands. Far be it from us, therefore, to censure even a jealous care in guarding this most solemn of all rites, the very soul of charity, and the centre of the outward communion of the Church of Christ; comprehending, as it does, within it all that can move or shake the human heart in its tenderest and deepest emotions, and containing depths within its apparent simplicity which are unfathomable and inexhaustible. Faith, moreover, has a natural modesty and apprehensiveness about it, and is always fearful of intruding too curiously into holy things, and would, in a thousand instances, rather rebuke even not unreasonable doubts, as they might appear, than risk to itself the loss of that reverential and loving trust, which is so full, at once, of the greatest humility, and sublimest elevation of spirit. But there are limits to be put, by stern necessity, to this instinctive sentiment; and no reverence for the name of the Church, even of the Church universal, must prevent us from exercising the liberty wherewith Christ has made us free, subjecting us only to Himself and to His words. We live too late in the world's history not to know that, with the cloak of that venerable title, *the authority of the Church*, men have sheltered doctrines which the Gospel utterly discards,—it is too late now to teach us to retrace

our steps, or to prevent us, under the influence of a false fear, from submitting to the test, not of *a priori* notions, nor mere *private judgment*, but of holy writ reverently consulted, all that has been here delivered to us under the pretence of a divine sanction. Schooled in the discipline of the Church of England, and with heart and intellect trained in her noble precepts, we have no fear or hesitation in exercising the gift of reason which God has conferred; and being subjected to the rules which He has prescribed for its regulation, and a holy reverence for every thing that comes from Him, it will neither dishonour Him, nor betray us, or the truth of which we are in search. It is the only security, both in this and all other questions, for the real and permanent interests of either.

2. There is a *voluntary* humility, in this matter, which is not the humility which scripture imposes upon any man, and which, when carried far, produces, not the real modesty of mind which is above all price, but a submission to human authority instead of God's, and a helpless prostration of feeling before we know not what awful vision of fancy, from which, as from the perversion of all God's gifts, nothing but evil can flow. The humility, moreover, is only on one side—on the side of those who are required to accept what is self-termed a Catholic faith. They who propound it as such have, in the largest sense, exercised their private judgment and the rights of reason in so determining a

disputable and disputed point—which, with a strange contradiction, is propounded to others as beyond the jurisdiction of rational inquiry. It is quite certain to lower the spiritual tone into a formal and superstitious character, where form and superstition are most hurtful, and to paralyze the activity of that noblest of all states of mind, *a vigorous and manly piety*, able to give a reason for the faith that is in us. And, whilst it thus checks the proper enlargement of the whole man in divine things, *his heart and understanding* combined, to perfect both of which *simultaneously* the Gospel was intended, it is certain to entail the ruin of the truth itself, by sapping that vigilance and that constant appeal to the one and infallible rule of faith, without which it has an irresistible tendency to decay. Moreover, it is one thing to regard transmitted truths with a filial respect, and a *conditional* submission; it is quite another, as we have the power or opportunity, to refuse to examine into their grounds, to submit without inquiry when we are ripe for it, and practically to renounce those powers and that constant illumination of the Spirit *on the use of proper means within the Church, which God has assured us*, as an inheritance to ourselves and our children from generation to generation.

3. Nor must we confound two very different things, which in this question are industriously identified—an entire submission to Christ speaking in the scripture, and a most respectful listening to the Church as its authorized though fallible interpreter; and the

same surrender of ourselves to earthly teaching apart from the authority of scripture. The submission of ourselves, with the most entire reverence, to the mysteries which God has unfolded to us, and which he imposes upon us as facts to be acted upon and not problems to be solved, is compatible with the most strict and searching application of our reason, if need be, to the ascertainment of what the scripture declarations really are. I know, however, that to some minds all such investigations are painful, however conducted; and, in such a point as the sacrament of the body and blood of Christ our Saviour, it might have been better for the spirit of the Church if such necessity had never arisen—nay, it would certainly have been so. But be it remembered, that to this spirit of scriptural inquiry, and specially, too, on this vital point on which Rome staked her existence, conjoined with that rational reverence of antiquity which is inseparable from a real desire after scriptural truth, we owe the reformed Church of England.

The doctrine of transubstantiation to be rigidly investigated.

These remarks apply to all unscriptural conceptions of this sacrament, but, in the strongest degree, to that portentous doctrine of transubstantiation, with which the Romanist doctrine of the Christian sacrifice is inseparably identified; to which, in spite, as we have seen, of reason and scripture, and the uniform testimony of the Catholic fathers, she clings with a tenacity which shews that she considers her whole existence as bound up in this dogma. And she judges rightly. In whatever aspect

you regard it,—for many shapes and forms it has,—it gathers up, directly or indirectly, most important consequences on the right hand and on the left, and it well deserves the prominent part which it has always held in the controversy between Rome and those churches which have vindicated the Catholic truth, and asserted their independency of her corrupt creed and Antichristian usurpations.

It is all that can be conceived, and more than could have been anticipated, of the powers of the profoundest intellect, to give philosophical consistency to essential contradiction, spirituality to what is gross and sensuous; to throw an air of majesty which no man might approach on what, in many points, involves the utmost puerility and a palpable absurdity; to engage holy souls in thralldom to that which, to a mind versed in holy writ, is, in profession, unscriptural, and by necessary inference blasphemous:—all and more than this is contained within the compass of this doctrine.

It is hardly possible to conceive, nowadays, the degree of moral courage, *say, bold trust and faith in God* and scripture, which was originally necessary to submit it to examination. “*Robur et æs triplex circum pectus erat.*”

For truths the most solemn and fundamental are here so combined with error, so intertwined throughout, that a fibre of the one is hardly to be touched, much less unravelled, without endangering the other—nay, some of the best feelings of the heart are so interested, where there is a

holy instinct to act upon, that it seems a cruelty, though it is in fact only an enlarged charity, to wound them by unveiling the error and dissipating the illusion. Then it was hedged in of old by all the terrors of the Church—fulminations, which were no *bruta fulmina*—while in its development it availed itself of a most subtle metaphysic, attractive to elevated minds, in this point, by its very supersensuousness. Again, it so far transcended all precedent and calculation in the gigantic nature of the imposture, that it took the faith of the timid and ignorant by storm; it conferred such a power and sanctity upon those who exercised it, as gave them an exemption, ratified by the feelings of the multitude, from the rules of ordinary authority; and involved in itself, directly or indirectly, not one revealed truth, but all, so that to reject it was to reject the Church, renounce Christ, and embrace an utter infidelity. It is a monument of wisdom, in a scheme marked throughout by a rare intelligence—a sorcery by which the nations might well be bewitched.

But it was shortsighted, as mere worldly wisdom ever is. For the moment, *nay, for centuries*, it answered the purposes of hierarchical usurpation; but its authors and supporters little dreamed of the recoil by which the human mind avenges itself for its wrongs on those who have abused it; nor did they think that in thus divorcing faith from reason, one revelation of God from another, in a prime article of faith and practice, they were dishonouring

the name of the Saviour of the world, undermining his permanent dominion among men, and laying far and wide among the nations, too deep for eradication, the foundations of the kingdom of Antichrist. When, therefore, we consider the awful results, both to the Church and to the world, which have been engendered, by way of necessary filiation, from this awful dogma; the craft and cruelty with which it was worked as a mere instrument of secular power; and the enormous structure built upon it, and literally cemented with the blood of saints and martyrs, here and wherever else the influence of Rome extended; it not only moves our sorrow, but it awakens within us a stern resentment, and an indignation which we feel to be just and righteous. It is not moderation, but a betrayal of God's truth and the best interest of men, to speak of it in measured terms.

I cannot conclude this part of the subject better than by stating the *nine wonders* which Romanist authors hold up to the veneration of the faithful in this unscriptural figment. 1. That Christ's body is in the eucharist, in as large a quantity as He was upon the cross, and is now in heaven, and yet excludes not the quantity of the bread. 2. That there are accidents without a subject. 3. That bread is turned into the body of Christ, and yet it is not the matter of the body, nor resolved into nothing. 4. That the body increases not by the consecration of many hosts, and is not diminished by often receiving. 5. That the body of Christ is under many consecrated hosts. 6. That when the host is divided,

The wonders of transubstantiation.

the body of Christ is not divided, but under every part thereof is whole Christ. 7. When the priest holds the host in his hand, the body of Christ is not felt by itself nor seen, but the forms of bread and wine. 8. When the forms of bread and wine cease, the body and blood of Christ cease also to be there. 9. The accidents of bread and wine have the same effects with the bread and wine itself, which are to nourish and fill.

Whilst I leave, to speak for themselves, these affronts to reason, I will only point out the diametrical opposition of its multiplied and literal sacrifice, and succession of priests, to the doctrine of the apostle in the Hebrews.

Contrariety
between the
sacrifices of
the mass
and St.
Paul's doc-
trine.

1. *St. Paul* affirms, that all the ancient sacrifices terminated in that of Christ upon the cross, who, in consequence of it, introduced, in their room, openly and by avowed supercession, the order of Melchizedek. Of this order he declares that there was *but one Priest*. Neither could there possibly be more, for alike single and unapproachable in their attributes are the type and antitype. We hear but *of one* Melchizedek, who was, like his antitype, "King of righteousness, and King of peace;" his generation is not declared, "having neither father, nor mother, beginning of days, or end of life." His office, too, is unchangeable, incapable, as the original expresses it, *of being transferred from one to another*—having no successor, as he had no predecessor, and differing herein as well from the Aaronic priesthood, as from the pretended priesthood of Rome. But as there

Heb. viii.
2, 3.

Heb. vii. 24.

was but one Priest, so there could be but *one* sacrifice in this order of Melchizedek; not as in the other case, many priests, death removing one, and his place being supplied by another—and many daily sacrifices, deluging the altar with the blood of bulls and of goats! This is the glorious distinction which Christ has brought into such broad daylight. The Gospel needed neither many priests nor many sacrifices—but one Priest essentially immortal, “after Heb. vii. 16. the power of an endless life,” abiding for ever—and so, after the order of Melchizedek.

2. And on this *very point*, so subversive of the Romanist theory, is wonderfully marked the inspirations of the holy volume, *provident of future error*, and, by laying a special emphasis upon the truth which it wishes to guard from invasion, entailing an awful responsibility upon those who disobey the divine injunction, and falsify the voice of the oracle to authenticate the corruption. Over and over again does the apostle accumulate assertion upon assertion; as though he were never weary of repeating the one all-important word which assures us of the unapproachable singleness of the sacrifice upon the cross, standing apart from all, before or after, in its all-containing merits. Christ, he says, *was once offered*, Heb. x. 10. “once for all.” “*He entered in, once, into the holy place.*” — ix. 12. “We are sanctified by the offering of the — x. 10. body of Christ, *once for all.*” “By *one* offering He — x. 14. has perfected for ever them that are sanctified.” “Having offered one sacrifice for sins, He sat down — x. 12. for *ever* at the right hand of God,” never to descend

from His throne in the heaven again to be sacrificed—*still less to be offered up again and again every day, and in every place where there was a priest to offer him, or a soul to be saved.*

This is one of those many places in scripture involving fundamental points of doctrine, in which remark is superfluous and commentary hurtful. No form of language can improve upon the simplicity and precision of the divine record. Expansion only extenuates it—and argument wrongs it, by seeming to assume that it requires commentary. It is, likewise, one of those awful cases in which Rome has not only spoken where scripture is silent, but where *she declares one thing*, and *that* fortified against doubt or dissent by tremendous anathemas, and *Christ the contrary*. She disdains the office of interpreter of the sacred word—neither is she content that we should listen respectfully to her, whilst she enforces the clear declarations, or elucidates the difficulties of scripture. If we submit to her at all, it must not only be with a surrender of our own reason, but with the full acknowledgment that she is invested with authority *to dictate articles* of faith; that she has a plenary inspiration, which supersedes the clearest declarations of apostles and prophets, nullifies the most express commands of our Lord and Saviour, and makes her sit indeed “*as God, in the temple of God,*” where St. Paul announced that the Man of Sin should claim to *sit, and reign*. For let us sum up her differences with scripture on this single question. *St. Paul declares that the*

new law has but one Priest—Rome declares that it has many; St. Paul, that there is no succession in the new Priesthood—Rome, that there is a perpetual one; St. Paul, that the sacrifice has been offered once for all—Rome, that the very same sacrifice is offered daily. It may fairly be asked, who, that thinks and judges in a scriptural spirit, can fail to recognise in this the marks of apostasy, and the conduct of Antichrist?

3. But, to come nearer to the pretended sacrifice itself, let us measure it, not by principles of our own, but by the rules which are laid down in the question by the Romanists themselves, and see how far the sacrifice of the mass possesses those requisites which Bellarmine himself allows to be indispensable to a proper sacrifice, such as were those which the Mosaic priests offered, and such as the Romanist priesthood pretends to offer.

It is hardly necessary, perhaps, before we do this, to enlarge on the arguments alleged to identify it with the so-supposed *sacramental* offering of Melchizedek^a, with which, if, according to some of the fathers, it was prophetic, and a *πρόληψις* of the eucharistical sacrifice, it is necessary to establish a correspondency. It may be enough to *touch* on them, and, granting that it *is* such a type, to shew that it does not answer to the Romanist theory. For the eucharist is either a sacrifice of bread and wine, or it is not^b; if it is bread and wine, it is

^a Vid. Bellarm. de Euchar. p. 979. vol. ii. opp.

^b “ Melchizedek obtulit sacrificium in pane et vino, ut constat

not the very body and blood of Christ; nor can it be a propitiatory sacrifice; for mere bread and wine have no efficacy to atone for sin. On the other

ex Genesi, cap. 14. v. 18; ergo et Christus quo erat sacerdos secundum ritum Melchizedek, debuit in pane et vino sacrificium offerre, jam autem nisi id fecerit in eucharistia, nullibi fecit—non enim in cruce ubi corpus et sanguinem suum obtulit in propriis speciebus; ergo in ultima cœna, nec solum ibi, sed adhuc quotidie tanquam minister principalis ministerio sacerdotum sese offert.” Take as an example of Romish sophistry, the reply to the objections that bread and wine were not brought *sacramentally*, but as refreshment for Abraham and his company: “*Dubium non est, eadem antea sacrificium Domino oblata fuisse—quia certo sciebat Melchizedek, Abrahæ milites spoliis onustos non eguisse pane et vino aliunde asportatis—ergo non detulit panes ad reficiendum exercitum—sed ut solenni sacrificio gratias ageret Deo pro victoria Abrahæ.*”

“Melchizedek in typo Christi panem, et vinum obtulit et mysterium Christianum in Salvatoris corpore et sanguine dedicavit.” Hieron. ad Marcellam. Melchizedek Abrahæ primum, quasi Patri Fidelium, tradidit eucharistiam corporis et sanguinis Domini. Aug. in Quæst. Nov. et Vet. Test. quæst. 109. Vid. Jewel’s Comment. on this, Def. Apol. art. xvii. The fathers are not unanimous in this application. “*Alimenta dedit Abrahamo et exercitui ejus. Id enim mos finitimis Deut. xxiii. 4. Judic. viii. 5, 6. 15. Sic Epiphanius et Ambrosius, referuntque illud de sacerdotio Melchizedek ad sequentia non ad precedentia.*” Vid. Pol. Synop. vol. i. p. 155. Yet this is sometimes stated as an important sense of scripture, for which we are indebted to tradition, and that a *universal* one.

It is a matter of small consequence, but evidently this interpretation was suggested by St. Paul’s account of Melchizedek, and the desire to trace out any and every resemblance and allusion to our Lord and His sacrifice. “Non exponendum est, quasi obtulit Deo, quia sacerdos erat. Nam duo dicit quæ distinguenda sunt—ipsum fuisse 1. Regem et sic eos aluit pane, quo intelligit cibi omne genus 2. Sacerdotem et sic benedixit.”

hand, if it be not a proper offering of bread and wine, it cannot be the sacrifice which Melchizedek presented, which was *but* bread and wine ; and consequently the description of Melchizedek's offering, if it were sacramental in its meaning, corresponds to our rite, and not to the Romanist's.

This, therefore, we may soon dismiss ; nor should I have noticed it, but to shew the difficulties on every side of the question, palpable to the lowest apprehension and refutable by a child, into which the Romanists have plunged themselves, by their departure from the simple truth of scripture ; and the contradictions in which, like any falsehood which is maintained at all risks, it involves those who support it.

Well then—1.—there must be a *res sensibilis* ; a something evident to the senses. Now the bread and wine in their *substance* are 'confessed not to be present, though they seem so, nor, on the scholastic theory, could they be — but only their accidents.—On the other hand, the body and blood of

^c Vid. Bellarm. de Eucharist. p. 947. vol. ii. opp.—Sacrificium proprie et stricte sumptum pro actione sacrificativa, de quo hic agimus, sic definitur, "Oblatio externa, qua res aliqua sensibilis et permanens per legitimum ministrum consecratur, *perimitur*, (aut aliter immutatur) in protestationem supremi Dei in res omnes creatas dominii, nostræque erga Deum subjectionis"—"Perimitur aut aliter immutatur—debet enim res, quæ sacrificatur, per occisionem aut aliam mutationem destrui, vel saltem quasi in interitum tendere, ut constat ex omnibus Judæorum et Gentilium sacrificiis—unde in veteri *lege sacrificia non erant primitiæ aut similes oblationes*."—Vid. Dens de Sacrif. Miss.

Christ, which are *said to be present*, are inevident to the senses.—The first condition, therefore, of a true sacrifice is utterly incompatible with a rite, where *that which is sacrificed is invisible and intangible, and that which is tangible and visible is not the sacrifice.*

2. To a proper sacrifice, in the highest sense, beyond all controversy, and by the custom of all nations, the death of the victim, by the very act of sacrificing, is indispensable—"For," says Theophylact, "sacrifices are offerings of or through flesh and blood." In the mass, the supposed sacrifice is Christ

Rom. vi. 9. —but then "Christ," as saith the apostle, "*dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once*"—His glorified body is far removed from the violence of wicked men, who once tore and spat upon the holy flesh wherein the Godhead tabernacled—it cannot be slain again.—But, if it were possible that there should be an atoning sacrifice at all, in the sense of scripture, without a death of the victim; yet, at all events, an agony on the part of the victim offered there must be—if you dispense with death itself, yet some suffering must be there. But albeit some of the fathers, and they too of

Hilary and Origen. great name, have advocated an ἀνάθεμα^d in Christ, which, in its consequences, strikes at the root of a real vicarious suffering in the flesh at all,

^d Vid. Hilar. de Trin. id. in Psalm liii., quoted by Daillé. Vid. Mosheim, de Reb. Christ. ante Constantinum, pp. 625, 626 — De Origenis Philosophia.

—and albeit there have been some who, in the opposite extreme, would suppose an actual suffering of *some kind* in Christ upon the sacramental altar still—yet really and soberly to maintain either doctrine is too revolting to common sense and common feeling for the most resolute modern maintainer of the Romanist scheme^a—though the latter is, in theory, essential to the reality of the sacrifice—but then without it where is the *satisfaction*?—*where is the expiation*?

Nor is it possible for the Romanist to get rid of the innumerable difficulties, which, pressing on all sides upon the heels of falsehood, surround this portentous doctrine, without a palpable contradiction of himself; and, whilst he extricates himself from the pressure of one argument, he falls under another, and subverts in reality his own main position. For if it be said that the sacrifice is mystical and sacramental—the same consequence will follow as results from an identification of it with the offering of Melchisedek—for if so, such an immolation is figurative only—consequently, instead of a real sacrifice, it becomes at once the representation of one—*something essentially different, and immeasurably lower*. In fact, taking the matter out of its covering of words, *it is no sacrifice at all*. No distinction therefore drawn from the ἀναιμάκτος θυσία will unloose the knot—for without immolation and bloodshedding there can be no true sacrifice.

And it is from the inseparable connection between these two, and the impossibility, to his mind, of so

^a Either would make the requisite correspondence between the actual sacrifice on the cross, and the actual sacrifice of the Eucharist—if there were an ἀνάθεμα in Christ, suffering is no more necessary to make the latter a sacrifice than the former—if there be a suffering in the latter, it is a real sacrifice like the former.

St. Paul, on this ground, argues against the repetition of Christ's sacrifice.

much as imagining a true sacrifice without it, that St. Paul argues against the repetition of the Redeemer's sacrifice. "Because," he says, in such a case he must "*often have suffered*"—he judges the absurdity of supposing any reinfliction of the pangs of death or of the touch of pain on the Lamb of God so great, as to dispose of the question at once—"As it is appointed unto all men once to die, but after death the judgment; *so* Christ was once offered to bear the sins of many."—In the existing order of things, that is; in the necessity and nature of sacrifice, and the laws of the gospel scheme of redemption through Christ, there was an inherent contradiction in supposing it to be otherwise. Vain therefore, and a blasphemous fable, is the attachment of expiation and propitiation for the dead and the living to the sacramental sacrifice, thus stript of its awful reality, and the atoning blood. "*It is the blood that maketh atonement for the soul*"—and "*without shedding of blood there is no remission.*" And, if the sacrifice were really there, *where is the priest to offer it?*—it is scarce possible to conceive how the thought ever could have been so much as endured, that such a tremendous sacrifice and ineffable victim, can be *presented* to Almighty God by the intervention of miserable flesh and blood.

One only Priest is adequate to the presentation of such a sacrifice — "*He who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens.*"

III. There is no ground for fear that, by the

thorough abjuration, in all its forms, of this portent, the true doctrine of the holy communion can ever suffer. The declarations of scripture, the attestations of the primitive fathers, and the demonstrations of reason, are too strong to need the support of a pretended infallibility; and there is a beauty and simple scriptural dignity about it, as restored to its primitive form in the Church of England, which loses as much in point of striking effect upon the mind, as it does in purity and truth, by being confounded with the sacrificial hypothesis.

And this leads us to a consideration of the scriptural view of the subject, not as touching the *blessings* The character of our share in the rite, which is *which we receive in it from God*, which are symbolized, as we have already seen, *by a feast upon a sacrifice*, and which have been already considered, but as *touching our parts* in the celebration of the rite, by the due performance of which we are prepared for the reception of the spiritual graces conveyed in it.

1. It will be found that almost all the errors on the question have arisen from not keeping clearly in mind, that we are *commemorating*, and not *sacri-* a commemoration and not a sacrifice. *ficing*. After what I said at the commencement of this discussion, I shall not be understood as saying that it is *merely a commemoration*—certainly not. But *this is the leading characteristic* of the part which the believer is called upon to act in this most holy service. * Now, what is utterly false of the

* Yet nothing can be clearer than the declarations of the Fathers on the figurative meaning of our Lord's words. Augustine says: "Christus adhibuit Judam ad convivium, in quo corporis et

representative elements, when strictly and literally applied to them, is certain and sober truth when applied to the thing represented and inseparably connected with it. And, from the disposition of the human mind *actually to confound* what the form and necessities of language lead us to identify,—the things themselves, that is, with their established types,—the separating ideas are easily lost; and, by giving a permanent shape and expression to what is only a temporary and subjective condition, confusion at first, and then permanent error are the result. But nothing can be stronger or more precise than the comme-

sanguinis sui *figuram* discipulis suis commendavit et tradidit—Aug. in Psalmum iii. *Clearly they were not deceived.*

So Tertullian: “Christus acceptum panem, et distributum discipulis corpus suum fecit, dicendo ‘Hoc est corpus meum,’ hoc est, *figura corporis mei.*”—Tert. contra Marc. lib. 4.

Ambrose says: “Ante benedictionem verborum cœlestium species nominatur—post consecrationem, corpus Christi significatur”—de illis qui initiantur mysteriis—cap. ult.

“Ea demum,” says Augustine, “est miserabilis animæ servitus *signa pro rebus accipere* et supra *creaturam corpoream*, oculum mentis *ad hauriendum æternum lumen* levare non posse.”—This last remark is applicable to theories less *material than this*.

And again: “In principio cavendum est, ne *figuratam* lectionem ad *literam accipere* et ad hos enim pertinet quod ait Apostolus, ‘Litera occidit; spiritus autem vivificat’—Cum enim figurate dictum sic accipitur, tanquam proprie dictum sit, carnaliter sapitur—neque ulla mors animæ congruentius appellatur.” August. de doctrina Christ. lib. 3. cap. 5.

Chrysostom says: “Ad alta contendat oportet qui ad hoc corpus accedit.”

Augustine says: “Quomodo tenebo absentem, quomodo in cœlum manum mittam, ut ibi sedentem teneam? fidem mitte et tenuisti.”—Aug. in Joh. tractat. 50.

morative character which is impressed upon the original institution—"And when he had given thanks, he brake it, and said, 'Take, eat, this is my body which is broken for you—*this do in remembrance of me.*' After the same manner also he took the cup, when he had supped, saying, 'This cup is the new testament in my blood—this do ye, as oft as ye drink it, in remembrance of me.'" "In eating this bread, and drinking this cup," says the apostle, "*ye do shew forth the Lord's death, till he come.*" Nothing can be clearer and simpler than the intention—nothing more alien from difficulty or mystery than the whole cast of thought and expression in which the Apostle Paul describes the sacred rite, by immediate inspiration, to the Corinthian church—nothing more completely within the comprehension of the very simplest minds, if there were but faith and a true love of the Saviour in them!

2. Wholly exclusive of the character which the holy Supper derives from grafting the solemn rite upon the sacrifice of the Passover, and from the applica-<sup>Significan-
cy of the
outward
signs.</sup> tion to the Christian commemoration of the Jewish wine-cup with its eucharistical accompaniment, the bread and the wine have, in themselves, a natural significancy, which every mind can appreciate. How touchingly does the breaking of the bread represent the body broken; and the wine poured out from the cup, the blood shed for us. Then again, the strengthening graces and spiritual supports, the constant infusion of which are to nourish the soul, and maintain its vital activities—how perfectly they are

imaged in those gifts of the earth by which the vigour of the body is sustained, and the heart of man, within him, is filled with joy and gladness. Then again—the inter-communion and spiritual oneness of believers, Christ's mystical body, with one another, are vividly represented by that bread and cup—"For," says the Apostle, "we being many are one bread and one body, for we are all partakers of that one bread." And it is well worth our while to observe, in passing, this mystery of the bread as expounded by the Apostle, and by the Catholic Church after him^f; and by St. Augustine^g *incorporated with the emblem*, which, by necessary connection, represents both Christ and his mystical body the Church; because, by this extension of the figurative meaning of the bread, St. Paul shews how very little notion he had of the material body of Christ being in it, or under it—or, in short, of either element being any thing in itself *but a sign* or symbol. Nor would he otherwise have spoken, as he does, of the very same things lying, in the old covenant, under
 1 Cor. x. 1. different figures—"I would not have you ignorant, that all our fathers were under the cloud, and all passed through the sea—and were all baptized in the cloud and in the sea, and did all eat *the same spiritual meat*, and did all drink the same spiritual

^f Therefore the body of Christ and his mystical body are laid upon the table in the same sense and in the same manner, "Vos estis in mensa—vos estis in calice," says Augustine, "in secund. ad Infantes." "Nos sumus unus panis," says Jerome. And so Cyprian, and the other Fathers with one voice and spirit.

^g August. de Civitate Dei, lib. 10. cap. 20. et lib. 19. cap. 23.

drink." "*Verily*," says Augustine ^h, "*they had the same spiritual meat and spiritual drink, both—for they had manna, and we another thing; and yet they had the very same spiritual thing which we have.*"

Aug. in Joh. cap. vi. tract. 26, and the whole paragraph is well worth study, like most doctrinal statements of this admirable Father.

3. And lastly, in the bread and the wine—as Christ's body and blood in this completeness of their symbolism—how vividly is represented to us the receiving of Christ in *all* his fulness, not partially but wholly; not in a *carnal totality*, as the Romanists fable, but a true participation and application to the believing soul of all the blessings immediately and ultimately derivable from the flesh broken and the blood poured out, which Christ gave for the life of the world: nay, the very identification of the receiver *with Him, as flesh of His flesh, and bone of His bone*. But in all this, the fundamental notion is that of *a commemoration* by symbols round which the accompanying blessings are grouped, and from which, being performed in love and faith, they always flow. A commemoration of our Lord, in some sense, might and would have been connected with *any* observance whatsoever which He had enjoined upon His disciples, though not *specifically* symbolical of Himself—for doing His commandments, of course recalls Him to the mind of those that do them—but here it is not a mere *accident* of the rite; but the rite is, in itself, *primarily and essentially a commemo-*

^h "Omnes eandem escam spiritalem manducaverunt, et omnes eundem potum spiritualement biberunt—Spiritalement utique eundem: nam corporalement alteram, quia illi manna—nos aliud—spiritualement vero quam nos."

ration. Not only is it, *in this form*, intelligible to all, and in character with the rest of the gospel; not only, in consequence of it, is it admirably fitted, like baptism, for an intelligent observance among all nations to whom salvation through the Son of God should be preached; but to the thoughtful spiritual mind, it is this simple and touching sentiment in which its sublimity consists; it is this that gives room for the real depths and real mysteries which it figures, and which, however the soul may penetrate into them, it can neither exhaust nor pall upon. But obviously it has not, in the scriptural representation, the slightest approach to a sacrificial, or quasi-sacrificial character; whatever the elements may be, *sacramentally*, to the soul of the devout believer, in themselves they do not cease to be bread and wine.

The simplicity of the rite maintained in scripture.

And precisely the same simple character it maintains, in all the other notices which we have of it, incidental or otherwise, in the New Testament. For instance, when we are informed touching the members of the early church, that "they continued stedfast in the Apostles' doctrine, and fellowship, *and in breaking of bread*, and in prayers." So again, "*breaking bread from house to house.*" So again, "and upon the *first day of the week, when the disciples came together to break bread,*" words the meaning of which the most scrupulous and refining commentators, such as Whitby and Wolf, who are inclined to question the others, do not attempt to dispute. *They must refer to the holy communion,*

and to nothing else—and so the rebukes which the Apostle Paul addresses to the Corinthians indicate the same simplicity in the rite, with the same sacramental symbols, which throughout remained as symbols; and otherwise indeed, there could hardly have been room for the abuses which form the subject of his reprehension. And when he says, “*not discerning the Lord’s body*,” it would be just as absurd to conclude from thence that he meant the material and not the mystical body, as to suppose that when He speaks of wicked Christians *crucifying* the Son of God, he means the actually affixing the Saviour to the accursed tree. Nor is this state of the whole argument, as against a sacrifice, at all affected by the expression of our Lord, in the gospel, when He says, “*leave thy gift at the altar and go thy way*”—which refers not to the Christian altar, which, in no sense, then existed, but to the *Mosaic altar*. So likewise is it with the expression of St. Paul in the Epistle to the Hebrews, which has the same verbal meaning: “We *have an altar*, whereof they have no right to eat, who serve the tabernacle.” For by this He means *Christ Jesus*, with the sacrifice and benefits of *His body and blood*,—a spiritual altar; and Christ Himself is the altarⁱ. So do the fathers use it. ^{αὐτός ἐστι τὸ θυσιαστήριον, αὐτὸς τὸ θυμιαμα καὶ ὁ Ἀρχιερεὺς.} “He Himself is the altar, He Himself the offering of sweet savour, and the High Priest.” “*This one*,” says

ⁱ Ἄνω ἔχομεν τὸ ἱερεῖον ἄνω τὸν ἱερέα, ἄνω τὴν θυσίαν· οὕκουν τοιαύτας ἀναφέρωμεν θυσίας, τὰς ἐν ἐκείνῳ δυναμένας προσφέρεσθαι, τῷ θυσιαστηρίῳ.—Chrysostom.

j Cyril. Alex. lib. ix. de Ador. Chrysost. Homil. xi. ad Hebr. p. 492. Vid. Suicer. in *θυσιαστήριον*.

τοῦτο τοῦ παλαιῶν πολλὰ τιμωτέρον ἐκεῖνο γὰρ τοῦ του σκιδ' ἐκεῖνο δέχεται τὰς ἀλόγους θυσίας· τοῦτο δὲ τῇ λογικῇ ἢ θείαν. p. 460. θυσιαστηρίων ἐφύρουν; ἀλλ' οἷδα καὶ ἄλλο θυσιαστήριον οὐ τύποι τὰ νῦν ὁρώμενα, τούτω —τούτω θύσω δεκτὰ.... κρείττονα τῶν νῦν προσαγομένων ἡσφ κρείττον σκιάς ἀληθεία. Greg. Naz. Orat. xxviii. p. 484. the whole context is beautiful.

Theodoret, "is much more precious than the old one,—for that was the shadow of this; that receives the irrational or unspiritual sacrifices, this the spiritual and divine." In fact, any interpretation, in either case, in favour of the sacrificial sense, can only be justified by assuming the point in dispute, for no one doubts *an altar and a sacrifice in a spiritual sense*, as the early fathers used it. Let the sacrificial character be proved by unequivocal authorities, and then it will be fair to explain such incidental allusions by the ascertained principles; but not otherwise, for the plain proved principle is on the other side of the question.

And so alone can the sacrificial character be applied to the passage so often quoted as authority, in the epistle of Ignatius to the Ephesians—*ὁ ἐν τῷ τοῦ θυσιαστηρίου ὄν*—a form of expression often used in the fathers to denote the universal Church on earth, in its correspondency to what they supposed the pattern of the heavenly temple; "our altar here—the one which we have on earth—is the assembly of those who give themselves to prayer, as having

one voice and one mind^k:" he means to contrast it with Christ, the altar in heaven. In the very same epistle Ignatius uses the apostolic term *ἐνα κλώντες ἄρτον*—elsewhere the same holy father calls it *εὐχαριστία*, a title likewise apostolical, and to be found in St. Paul, most probably, in this sense,—so that though the use of the term with reference to the

^k Clem. Alex. Strom. p. 717. Vid. for another sense of it Clem. Alex. p. 717, Strom. et Orig. lib. viii. adv. Celsum.

table should be proved from Ignatius¹—it is, after all, only spiritually an altar, the scene of spiritual sacrifices, which is denied by no one. So Justin Martyr, in the accounts he has left us of the celebration of the holy supper, uses familiarly the same words, evidently indicating that the elements remained unchanged, “the cup and the bread of the eucharist for a remembrance of His passion.” But whether the early fathers called the blessed communion by one name or another, *εὐχαριστία*, *ἄρτου κλάσις*, or whether they use the more direct *sacri-*
unbloody altar of De-
 los βῶμον
 δὲ ἀληθῶς
 ἄγιον, τὴν
 δικαίαν ψυ-
 χήν, καὶ τὸ
 ἅπ' αὐτῆς
 θυμίαμα, τὴν
 δόξαν εὐχὴν
 λέγουσιν
 ἡμῖν ἀπιστή-
 σουσιν;
 τὸ ποτήριον
 ἢ τὸν ἄρτον
 τῆς εὐχα-
 ριστίας εἰς
 ἀνάμνησιν
 τοῦ πάθους.
 Justin.
 Dial. Tryp.
ficial term of *προσφορά* as Clement of Rome^m, or *θυσία*, as Justin, Tertullian^a, and Irenæus, still the figurative and commemorative nature of the rite is most distinctly declared, as *collected to demon-*
a Of course
 I mean the
 equivalent
 sacrificium
 in Tertull.
stration from the context—and even the application of the term oblation and sacrifice, as we shall see hereafter, was not extended to the *body of the rite*, the *sacrifice commemorated*,—but was used in a totally different sense, irreconcilable with the *notion of any proper sacrifice at all*.

From Cyprianⁿ we have to date the introduction of a much bolder style of language. He calls the bread and wine directly *the body and blood of Christ*, as indeed, properly understood, they are. He likewise speaks of *offering the body and blood*. He

¹ Vid. Epist. to the Phil. There can be no doubt he so applies it, but as little doubt that he applies it spiritually. There are similar and more *distinct* passages in Tertullian—there can be no doubt of the very early application of the word *altar* to the table.

^m Clem. Rom. Epist. Cor. cap. 40. no doubt an allusion to the eucharist.

ⁿ Cypr. Epist. lxiii.

Nam si Je- further decidedly speaks of the *priest offering up*
 sus Christus *Christ* Himself, in this sacrament, unto God, under
 Dominus et *Christ* Himself, in this sacrament, unto God, under
 Deus nos- the consecrated elements of bread and wine, as
 ter, ipse est the consecrated elements of bread and wine, as
 summus sa- Christ had done at the last supper. What, there-
 cerdos Dei fore, the older fathers called the commemorating of
 patris; et Christ—*ἡ ἀνάμνησις*—and the great men of later times,
 sacrificium Christ—*ἡ ἀνάμνησις*—and the great men of later times,
 patri seip- when they lay aside their fervent figures, so deno-
 sum primus minate likewise, or the commemoration of His pas-
 obtulit—u- sion, of His body broken, and His blood shed, he,
 tique ille sa- when they lay aside their fervent figures, so deno-
 cerdos vice minate likewise, or the commemoration of His pas-
 Christi vere sion, of His body broken, and His blood shed, he,
 fungitur in his bold and fervent way, calls the offering of
 qui id quod Christ. And unquestionably, in a fair and reason-
 Christus fe- able sense, commemoration may be called offering,
 cit, imita- as it is presenting the thing so commemorated in
 tur. prayer and thanksgiving unto God; and *so we*
 Cyp. ep. 63. ourselves should speak unhesitatingly, but from fears
 Of Cyprian. engendered by Romish errors. But what he means,

though his language is looser and less apostolical,
 is probably the commemoration and nothing more;
 I say *probably*, because, from the strength of the
 expressions which he uses, it is by no means certain °,
 that he *does not mean* the actual sacrifice of the con-

Vid. St. consecrated bread apparently maintained by later fathers,
 Ambrose de and by the school of Johnson and Brett; though
 Sacram. lib. and by the school of Johnson and Brett; though
 iv. cap. 6. there are not wanting great writers who judge other-
 "offerimus wise. As the history of the church proceeds, and
 tibi panem, its current enlarges in volume, we find more and
 immacula- more frequent mention of the holy communion,
 tam hos- though, from their practice of reserve, little of the
 tiam, ratio- nabilem
 hostiam, in- cruentam
 hostiam, though, from their practice of reserve, little of the
 &c." N.B. Perperam Latini Patres qui ea legebant in Græcis Patribus (*θυσία λογική*) rationa-
 bilem hostiam reddiderunt, cum divinum sacrificium et spiritale reddere debuissent.
 Suicer. in voc. *θυσία*.

° Vid. Waterland, vol. vii. p. 30.

actual liturgical formulas—not from the greater importance attached to it, but the greater fulness of the record—and from its being, from the very first, an essential part of the Christian λειτουργία—the point to which all the rest of the service was directed.

We find now a constant and bolder application of the sacrificial names, and, in the mighty fathers who signalized the end of the fourth and the fifth centuries, ^{Of the fathers of the fourth and fifth centuries.}

by a vigor of intellect and a commanding eloquence as yet unparalleled in the church, the sacrificial titles are^p unhesitatingly used as appropriate to the holy eucharist—*θυσία Ἁγία, ζωοποιός, μυστική, φρικώδης, λογική, φρικωδεστάτη*. But Chrysostom^{pp} is the doctor of the sacraments in the highest sense,

P Vid. pass. Amb., August., Greg. Naz., Cyrill., Jer., Cyrill. Alex., Chrysostom.

PP Τοῦτο τὸ αἷμα ἀξίως λαμβανόμενον ἐλαύνει μὲν δαίμονας καὶ πόρρωθεν εἶναι ποιεῖ, καλεῖ δὲ ἀγγέλους πρὸς ἡμᾶς καὶ τὸν δεσπότην τῶν ἀγγέλων—ἔπον γὰρ ἂν ἴδωσι τὸ αἷμα τὸ δεσποτικόν, φεύγουσι μὲν δαίμονες, συντρέχουσι δὲ ἄγγελοι. Τοῦτο τὸ αἷμα ἐκχυθέν πᾶσαν τὴν οἰκουμένην ἐξέπλυνε—τοῦτο τὸ αἷμα τὸ χρυσοῦν θυσιαστήριον ἡγίασε· τοῦτου χωρὶς οὐκ ἐτόλμα ἀρχιερεὺς εἰς τὰ ἄδυνα εἰσιέναι· τοῦτο τὸ αἷμα ἱερέας ἐχειροτόνει—τοῦτο ἐκάθηρεν ἁμαρτίας ἐν τοῖς τύποις· εἰ δὲ ὁ τύπος αὐτοῦ τοσαύτην ἔσχεν ἰσχὺν ἐν τε τῷ ναφῷ τῶν Ἑβραίων, ἐν τε Αἰγύπτῳ μέσῃ ἐπιχρῳόμενον, πολλῶ μᾶλλον ἢ Ἀλήθεια. Εἰ δὲ ἐν τοῖς τύποις τοσαύτην ἔσχεν ἰσχὺν, εἰ τὴν σκιὰν οὕτως ὁ θάνατος ἔφριξε, τὴν ἀλήθειαν αὐτὴν, εἰπέ μοι, πῶς οὐκ ἂν ἐφοβήθη; τοῦτο ἡ σωτηρία τῶν ἡμετέρων ψυχῶν, τοῦτῳ λούεται ἡ ψυχὴ, τοῦτῳ καλλωπίζεται, τοῦτῳ πυροῦται, τοῦτο πυρὸς λαμπρότερον ἐργάζεται τὸν νοῦν τὸν ἡμέτερον, τοῦτο χρυσοῦ φαιδρότερον τὴν ψυχὴν ποιεῖ· τοῦτο ἐξεχύθη τὸ αἷμα καὶ τὸν οὐρανὸν ἐποίησε βατόν.—φρικτὰ ὄντως τὰ μυστήρια τῆς ἐκκλησίας, φρικτὸν ὄντως τὸ θυσιαστήριον. Chrysostom. Hom. μς'. in Johan. vol. ii. Opp. p. 747. Take another specimen from his *περὶ Ἱερωσύνης Λόγ. γ'* in which the whole style of the thought and language

and, of all the ancient writers of the church, the sublimest commentator on those points which touch the imagination in their holy mysteries,—his whole soul kindling and flaming out at the mention of the eucharist, till, in the magnificence of the oratorical accompaniments with which he clothes it, you lose all perception of the simple and apostolic rite.

But on a careful analysis of their meaning, and a comparison of one portion with another, it is not only probable, but clear to demonstration to every candid mind, that, even in those loftiest and boldest of their expressions which tremble on the

is marked by an *extreme* but characteristic audacity.—‘Ἡ γὰρ Ἱερωσύνη τελείται μὲν ἐπὶ τῆς γῆς, τάξιν δὲ ἐπουρανίων ἔχει πραγμάτων, καὶ μάλα γε εἰκότως’—οὐ γὰρ ἄνθρωπος, οὐκ ἄγγελος, οὐκ Ἀρχάγγελος, οὐδ’ ἄλλη τις κτιστὴ δύναμις, ἀλλ’ αὐτὸς ὁ Παράκλητος ταύτην ἐτάξατο τὴν ἀκολουθίαν, καὶ ἔτι μένοντας ἐν σαρκὶ τὴν τῶν ἀγγέλων ἔπεισε φαντάζεσθαι διακονίαν.—Διὸ χρητὸν Ἱερωμένον, ὥσπερ ἐν αὐτοῖς ἐστῶτα τοῖς οὐρανοῖς μεταξὺ τῶν δυνάμεων ἐκείνων, οὕτως εἶναι καθαρόν.—’Ἀλλ’ εἴ τις τὰ τῆς χάριτος ἐξετάσειε, μικρὰ ὄντα εὐρήσει τὰ φοβερὰ καὶ φρικωδέστατα ἐκεῖνα—i. e. the habiliments and pomp of the priest. Καὶ τὸ περὶ τοῦ νόμου λεχθὲν κἀνταῦθα ἀληθὲς ὄν’ ὅτι οὐ δεδόξασται τὸ δεδοξασμένον ἕνεκεν τῆς ὑπερβαλλούσης δόξης.—’Οταν γὰρ ἴδῃς τὸν Κύριον τεθυμένον, καὶ τὸν Ἱερέα ἐφεστῶτα τῷ θύματι, καὶ ἐπενυχόμενον, καὶ πάντας ἐκεῖνον τῷ τιμίῳ φουρισσομένους αἵματι, ἄρα ἔτι μετ’ ἀνθρώπων εἶναι νομίζεις καὶ ἐπὶ τῆς γῆς ἐστάναι, ἀλλ’ οὐκ εὐθέως ἐπὶ τοὺς οὐρανοὺς μετανίστασαι, καὶ πᾶσαν σαρκικὴν διάνοιαν τῆς ψυχῆς ἐκβάλλων, γυμνῇ τῇ ψυχῇ ἢ τῷ νῷ καθαρῷ, περιβλέπεις τὰ ἐν οὐρανοῖς,—and so afterwards in describing the receipt of the elements, ‘Ὁ μετὰ τοῦ πατρὸς ἄνω καθήμενος, κατὰ τὴν ὄραν ἐκείνην, ταῖς ἀπάντων κατέχεται χερσὶ, καὶ δίδωσιν αὐτὸν τοῖς βουλομένοις περιπτύξασθαι καὶ περιλαβεῖν, &c.

This is in the highest degree eloquent, but, as an habitual mode of treating a most important subject, it becomes highly dangerous teaching. Such passages, by themselves, go the length of transubstantiation.

very verge of error, they intended no *literal* sacrifice at all, and no change of the bread and wine except the mystical one. They constantly use likewise the scriptural names of *the table of the Lord*, and *the supper of the Lord*, unhesitatingly intermingling them with the bolder figures, as though unconscious of any incongruity in the words, or unable, with all their flights of imagination, to shake off entirely the simplicity and homeliness of scripture. These, therefore, are the specific and limiting terms by which their looseness of expression must be measured, their exaggerating fires quenched to truth and soberness, and their vivid figures consistently interpreted. "In what sense," says Chrysostom, "ought we to eat the body and drink the blood of the Lord? as a calling to mind of the obedience of the Lord unto death—it is not another sacrifice, but the same, but rather a memorial of the same that we celebrate,"—thus, after the manner of the fathers, gradually descending, as he explains himself, to the style of scripture, and the simplicity of truth. In like manner Augustine and Ambrose—the former of whom, indeed, is, in style and expression, incomparably the most scriptural of all the fathers on the subject, and the least liable to misinterpretation.

But it must, at the same time, be confessed, that to a careless reader, and without a constant consideration of principles, and a comparison with counterbalancing passages, the later fathers, especially, abound in *modes of expression*, which are, at first sight, favourable to the Romanist scheme. To

Augustine beautifully discriminates, ad Faustum, Manich. lib. xx. cap. 21. Hujus sacrificii caro et sanguis ante adventum Christi per victimas promittebatur; passionem Christi per ipsam veritatem reddebat; post ascensum Christi, per sacramentum memoriam celebratur. Yet he is sometimes as bold as the rest.

Οὐκ ἄλλην θυσίαν—ἀλλὰ τὴν αὐτὴν μᾶλλον δὲ ἀνάμνησιν ἐργασόμεθα τῆς θυσίας. Hom. xvii. in Heb. vel. Hom. xiii. p. 255. edit. Benedic—Ejusdem Evang. lib. i. cap. 10.

Take for instance Amb. de Sacr. lib. iv. cap. 4. After describing the power of the word in consecration—(as August.

says, "ac- cedit ver- hum ad ele- mentum et fit sacra- mentum) and a mag- nificent de- scription of its power, he says, "Si opera- tus est ser- mo celestis in aliis re- bus non o- peratur in celestibus sacramen- tis? ergo di- dicisti quod ex pane corpus fiat Christi, et quod vinum et aqua in calicem mit- titur, sed fit sanguis consecra- tione verbi celesti."— Who can blame a Ro- manist, who sees tran- substantia- tion here? but then read on, and you will see, cap. 6. "Fac nobis hanc oblationem ascriptam, rationa- bilem, acceptabilem; quod est figura corporis et sanguinis Domini nostri Jesu Christ." —This again brings it to the scriptural doctrine. The Fathers abound in such instances.

a mind already impressed with the truth of the tenet, it would *appear*, without further investigation, to be decisive of the opinions of the fathers at that period, and of the church of which, to us, they are the witnesses and representatives. It is not, however, a difficult matter to prove, to those who are capable of appreciating the argument which is drawn from a comparison of passages, that the grosser theory never entered into their belief or even thoughts; and it has been demonstrated triumphantly over and over again by our great divines, beginning with Jewel. But it is by no means *so easy*—*though, if we interpret them by scripture*, even that is not impossible—to prove them exempt from other errors, and a *sensuous* and *quasi-sacrificial conception* as well as representation of the eucharist, which, though it is not to be confounded with transubstantiation, is still, if we are to take their phraseology in its literal sense, and in detached passages, a great deviation from the scripture¹ simplicity of language, if not from

¹ I subjoin Bishop Jewel's opinion. Speaking of Cyril of Jerusalem, adduced by Harding in favour of Romish views, he says, "he shutteth up the hearers' bodily eyes, wherewith they see the bread and wine, and borroweth only the inner eyes of their minds, wherewith they may see the very body and blood of Christ—which is the bread that came from heaven—therein, notwithstanding his words are quick and violent, the more to stir and inflame the hearts of them unto whom he speaketh, yet he himself afterwards *cleareth his own meaning*." This is most just and true, as exemplified in the passage just quoted from Chrysostom.

Again, after noticing such expressions as, "it is no bread—it

the line of scripture truth ; a theory *beyond* scripture, ^a It may be said that it is impossible to know that the fathers did not mean literally what no one can deny they say— not—but neither can you know that they did—and

it^a. The very same process which vindicates the fathers from transubstantiation, is just as strong to disprove this quasi-transubstantiation,—the commix-
 is no wine, notwithstanding it appeareth to the senses—the substance of the bread is consumed.” “It is plain that all the old learned fathers labour evermore with all vehemency and force of words, to sequester and pull their hearers from the judgment of the senses, to behold the bread that giveth life unto the world.” “These and like phrases of speech must be qualified with a sober and discreet construction—otherwise, *according to the simple tenor of the words, they cannot stand*—None would more readily assent to such a principle than the fathers themselves, who would have themselves interpreted as they interpreted scripture—by those laws of interpretation which custom and the understanding of men has universally established. Apollinaris argued against our Lord’s human nature from the text Philipp. ii. “he was *made in the likeness* of men, and *being found in fashion* as a man,” on which Ambrose says, “Nec sibi blandiatur virus Apollinare *quia ita legitur, &c.*”—and Chrysostom insists on the necessity of our being careful not to judge on other rules than the analogy of faith, a *comparison of scripture*, and an examination of the real sense by the laws of reason. He says, “that we have need of God’s heavenly grace, that we stand not upon the bare words ; for this is the way that heretics fall into error, neither considering the mind of the speaker, nor the disposition of the hearer—unless we weigh the times, the places, the hearers, and other circumstances, many inconveniences must needs follow.”—Quoted by Jewel.

If the fathers were not so interpreted, and were their accordance with sound doctrine not thus provable—the issue would be, not an interpretation of scripture, against its evident sense, according to the mind of the fathers—but the conviction that the fathers had departed from the truth of scripture :—but the principle of the Church of England is, that they do teach on all main points, according to the scripture, and *therefore*, so far, are to be read and honoured—as *defences against new doctrines, and conclusive against them.*

a "The mixture, by infusion or superfusion, of the spiritualized
 a body of Christ with the elements, which, on their
 authority, is now pressed upon the Church. But
 here, as in other vital questions, we do not depend
 on *them*—the *scripture proof* alone is decisive,
 and the scripture statement is incomparably the
 clearer of the two. We come to *them* with scrip-
 ture already in our hands, and with the landmarks of
 its interpretation firmly fixed; nor must we, either
 in those necessities of controversy which may rest
 the question temporarily on the ground of an-
 tiquity, or on the pressure of other motives, more
 or less reasonable, which lead us to the study of
 the fathers on this important question, ever aban-
 don, even in thought, that standing-ground, in which
 our *position is inexpugnable*, and capable of being
 made intelligible to the lowest mind which can
 reason—the declarations of scripture, neither more
 nor less. And, if we assume scripture as the rule of
 faith, and the clue to the meaning of these great
 doctors of the Church, who, with their boundless
 veneration for it, and their vigorous intellect, must
 have seen it, in the main, in the same light as their
 successors, we shall discover in them, in spite of
 all their variations in theoretic statement, and de-
 ficiency in that precision the need of which they
 had not felt, a *substantial* agreement, for the first
 six centuries, with the truth of holy writ. And,
 whilst we can trace their testimony with joy, and
 listen with respect, upon the principle of Augustine,
 to all that they urge from holy writ, or ground on

a "The mixture of his
 flesh with
 ours," says
 Hooker,
 "(through
 the ele-
 ments) they
 speak of, to
 signify
 what our
 very bodies,
 through
 mystical
 conjunction
 receive
 from that
 vital effi-
 cacy which
 we know to
 be in his—
 and from
 bodily mix-
 tures they
 borrow si-
 militudes
 rather to
 declare the
 truth, than
 the manner
 of coherence
 between his
 sacred, and
 the sancti-
 fied bodies
 of the
 saints."
 Vid.
 Hooker,
 book v.
 §. 55.
 It is in
 this con-
 juncti-
 on of ours
 with his
 glorious
 body that
 the theo-
 retic value
 of this mode
 of expres-
 sion lies.

legitimate reasoning, we may still differ from them, as children of what the providence of God, and the discipline of ages, has rendered a purer church ; without any undue assumption to ourselves, or any unjust disparagement of the scriptural knowledge and abilities of those great men and eminent pillars of the Church.

It is a poor feeling, and a shallow thought, to censure those holy spirits who spake as they were moved, in the fulness of their hearts, and, knowing their feelings to be reverent, believed their ardent words to be the truth. They followed at first the natural impulse to clothe deep emotions in *burning words* ; by degrees, they went astray after the false lights of loose analogy—and phrases assumed the substance of things, in men's minds, before they were aware. For the dearly-bought experience of ages had not yet brought to light that perversion of sacred things, to which their unweighed forms of speech lent an unintended confirmation ; it had not yet taught rash and ardent minds a lesson of moderation, in the expression even of the most sacred sentiments and of the most undoubted truths ; and the absolute necessity, both for our own sake and that of the Church at large, of keeping close to the apostolic model, not only in the rites and doctrines of the Church, but in our mode of looking at them, and tone of speaking of them. Fancy and unchastised imagination must now seek other and safer ground—the awful simplicities of the faith are, henceforth, profaned and endangered by their aid.

Reasons of
the bold
and ardent
language of
the fathers.

But it must, I think, be confessed, that, on some points, especially on that of the holy sacraments, we of these latter days *have* lost a certain freedom of spirit; and, in the numbness of that cold and calculating caution, which the struggle with error and the prudence of experience have imposed upon us, we sometimes seem to have forfeited that ardor of mind and untaught fulness of the heart on *these* subjects, in which the ancient Christians could freely indulge. Certainly, there is something which makes the heart warm within us, in that pervasion of the whole mind in them with the spirit of love and faith; a *consubstantiating* of Christ and the cross with the whole texture of thought and feeling, which is admirable—though their forms of speech are less evangelical than our own! They breathe frequently a grand super-mundane tone, an entire conviction of the supernatural action and spirituality of the gospel—and a true odour of grace and sanctity. I mention this with especial reference to their treatment of both sacraments, and I think it is observable, among our own divines, that those are most marked by fervour, and a noble and unfearing elevation of thought and sentiment on the blessings that flow from them, who have dwelt most among the minds of antiquity. *They* have been dipt in the divine spirit and saturated with it—*we*, on the contrary, on these subjects, profoundly interesting as they are to the Christian heart, are too apt to talk by rule, to be enslaved by formulas, and to walk in controversial shackles.

Not that, on the whole, we have not been greatly gainers, even on the doctrines of the sacraments, if we only used our advantages as we ought, and in their proper places. The theologians of later days have not been distinguished here by a greater grasp of intellect than the mighty doctors and fervent minds of the old church, who delight to put forth their strength upon the sacraments, as the central points in which the gospel graces meet; but there is greater scriptural precision, a better exegesis, a finer discrimination, more accurate learning, and a juster judgment. The language of theology, on these as other questions, is necessarily better defined, divine things better developed in their relation to the intellect, and with a stricter and more logical dependency. But here is the point where we border on weakness and practical error in the sacraments—we abuse our strength and forget the purposes of it; exactly as in the fathers themselves, on other points agitated in heretical contests, there is a lack of devotional freedom and love, and a dry controversial accuracy of faith on high doctrines, rather than that living and unstudied exhibition of them which distinguishes an earlier and simpler age. For, whilst much or all of this is inestimable on the controversial side, as instruments to preserve the faith, when emergencies arise, from heretical corruption; yet, from the very nature of the case, terms of logical analysis and accurate distinction ill agree with the natural fervour of the soul—they are not like words of love; there is a repulsive *outwardness* about them—the heart is not touched.

Nor ought we to forget, if it were but for holy sympathy's sake with the elder church, that they are *late erected fences* and nothing more; and that the catholic ground to be cultivated for the soul's good lies within them; in short, that they are not the vitalizing doctrine, but the logical expression of it—and we are sure to lose more than we gain, unless we bear in mind, that one feeling of elevated faith and catholic sympathy, of love and devotion to our Lord and Saviour, is of more value to the soul than all the vigorous argumentation that has ever exercised the most robust faculties, and all the triumphs of successful controversy.

And it is, in conclusion, well worth observing, as a fact bearing especially on the doctrine of the sacraments and our expression of it, that, by a law of the human mind the power of which all must experience, the exercise of an ardent faith, and the grasping by it of things unseen, causes the *object* of the holy eucharist to overbear and absorb the emblem in the contemplation of the worshipper, *not by confusion of thought or weakness of the understanding*, but by the force of *realized truth*; and that every thing else may be really lost, for the moment, in the blaze of those tremendous realities which they are intended to figure, and to which they lead the mind, or rather hurry and lift it up, to use a phrase of Chrysostom's, as on an eagle's wings. Much must likewise be allowed to the peculiarities of individual temperament, not so rigorously constrained, as in after times, by prescribed formularies; something to that rhetorical exaggeration, to which

so many of the fathers were prone, from the habits of their former profession; something to the absence of that austere and scientific training which now chastises the extravagances of fancy and the looseness of analogy; and to the taste of composition adapted to the susceptible and ill-instructed auditories who were alternately charmed, and shaken, and moved at will, by this popular eloquence. Something must be given to a commendable zeal and endeavour to stir up cold hearts, and a decaying piety, striving to awaken them, in Baptism and the Lord's Supper, to a sense of their privileges. Without keeping all this in mind, we cannot form a fair estimate of the mode adopted by these great and holy men in speaking of the eucharist, or see the solidity of that defence of them in vital scripture doctrine, which our great theologians, as far as I know, without exception, adopt.

But there are points which we cannot palliate and dare not defend—and, as in the case of the ministerial power, so here, there were evil influences at work, precipitating, in this great article as in that, the corruptions of the faith as it is in Jesus. There was the gross ignorance and natural carnality of the multitude a-gape for wonders, which were realized in the mysterious effects of the sacraments. Certain however, it is, that the heretic Eutyches was the first who asserted any actual change in the substance of the bread and wine, and was in consequence, condemned by pope Gelasius. Damascenus, the author, or rather, the earliest systematic expositor of dogmatic theology, first gave form to the doctrine of consubstan-

Further
deteriora-
tion of the
eucharis-
tical doc-
trine.

tiation, which, though in subsequent times abjured, was, in fact, adopted by the Greek church, at the council of Constantinople in the eighth century. The first open avouchment of *transubstantiation* in the West was the celebrated book of Paschasius, adopted afterwards, in all its grossness of statement, by pope Nicholas, and subsequently in the main advocated by Bellarmine. It was answered, at the request of Charlemagne, by that beautiful treatise of Bertram the monk, to which we have already alluded, the object of which is to explain the symbolism of the elements; and which attests the existence of enlightened faith and scriptural truth, in the midst of what we are accustomed too rashly and arrogantly to consider ages of unmitigated darkness. It was made likewise, under providence, the instrument of converting our own Ridley to the catholic doctrine of the Eucharist. The politic eye of the papacy was awake to the importance of the tenet, and it was speedily placed under the solemn sanction of the Church. Pope Nicholas compelled the recantation of ^a Berengarius; and a similar authoritative approba-

^a Berenger, in consequence of his opposition to the monstrous opinions of Paschasius Radbert, found his most formidable enemy in Lanfranc, archbishop of Canterbury. After persevering for some years, with a noble resolution, in teaching that the bread and wine were not changed into the body and blood of Christ in the eucharist, he attracted the attention of the papal see. His doctrine was vehemently condemned by Leo IX. A. D. 1050, and in two councils, the one assembled at Rome, the other at Versailles, the doctrines of Berenger and the book of Scotus from which it was drawn, were committed to the flames. This was followed by the council of Paris, and Henry I. deprived Berenger of his rank and revenues.

tion of the doctrine was promulgated by Hildebrand, the greatest of those spiritual despots—the fourth

Pope Victor II. examined anew the doctrine of Berenger—and after two councils at Paris, by which he was condemned, Berenger solemnly abjured his opinions, and thus made his peace with the Church. On again propounding the obnoxious tenets he was summoned to Rome by Nicholas II., and again made a full recantation, signing a confession of faith, in which among other tenets was the following : “That the bread and wine after consecration, were not only a sacrament, but also the real body and blood of Jesus Christ—and that this body and blood were handled by the priests and consumed by the faithful, and not in a sacramental sense, but in reality and truth, as other sensible objects are.” Gregory VII. was no sooner raised to the pontificate than he undertook to terminate this important controversy; and for that purpose sent an order to Berenger in the year 1078 to repair to Rome. He revoked the confession of faith drawn up by Humbert, and confirmed by his predecessor in the popedom,—thus in effect, acknowledging that a pope and council might err and had erred. He made a second declaration, and promised to adhere for the future to the following propositions : “That the bread laid upon the altar became, after consecration, the true body of Christ, which was born of the Virgin, suffered on the cross, and now sits at the right hand of God, and that the wine placed upon the altar became, after consecration, the true blood which flowed from the side of Christ.” In 1079, another confession was drawn up more stringent than the *second*, by which he bound himself to believe “that the bread and wine were by the mysterious influence of the holy prayer, and the words of our Redeemer, *substantially changed* into the true, proper and vivifying body and blood of Jesus Christ, “not only in quality of signs and sacramental representations, but in their essential properties, and in substantial reality.” One thing is worth remarking, that Berenger was singularly esteemed and favoured by Gregory the Seventh;—and secondly, that this pontiff, if not of the same opinion with Berenger concerning the eucharist, was for adhering to the words of scripture, and repressing all curious researches.

Mabillon and other Roman catholic writers, as also some

Lateran council sanctioned it by a solemn decree under Innocent the third; the schoolmen gave it its final and scientific shape—and the Tridentine synod, rightly judging that the very existence of the Romish church depended on its retention, has adopted it for ever into the essence of the Romish communion ^b.

Lutheran divines, are of opinion that Berenger only denied the doctrine of transubstantiation, while he maintained at the same time the real presence of the body and blood of Christ in the eucharist. On the other hand, Usher, Basnage, and almost all the writers of the reformed Church maintain, that the doctrine of Berenger was exactly the same with that which Calvin afterwards adopted. "Constat," says Berenger, "*verum Christi corpus in ipsa mensa proponi, sed spiritualiter interiori homini verum in ea Christi corpus, ab his duntaxat qui Christi membra sunt, incorruptum, intaminatum, inatritumque spiritualiter manducari.*" It is important likewise to observe that the Romish church had not come in this century to any resolution concerning the nature and manner of Christ's presence in the eucharist. Vid. Mosheim, *Eccles. Hist.* cent. xi. p. 2.

^b Concil. Trid. cap. iv. Sess. 13. Quoniam autem Christus redemptor noster, corpus suum id, quod sub specie panis offerebat, vere esse dixit—ideo persuasum semper in ecclesia Dei fuit, idque nunc denuo sancta hæc synodus declarat, per consecrationem panis et vini, conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus—quæ conversio convenienter et proprie a sancta catholica ecclesia transubstantiatio est appellata.

Can. 4. Si quis dixerit, peracta consecratione, in admirabili eucharistiæ sacramento non esse corpus et sanguinem Domini nostri Jesu Christi, sed tantum in usu, dum sumitur, non autem ante vel post,—anathema sit.

LECTURE III.

CHRIST AS HIGH PRIEST AND SACRIFICE.

I. State of the sacramental question at the period of the Reformation.—The commemorative character of the rite strongly marked by the Church of England—being the commemoration of a sacrifice.

II. The theory of material sacrifice advocated by Mede—the practice of the ancient church on this point—why not adopted by the Church of England—the Christian system not favourable to symbolism.

III. The elements after consecration and the unscriptural representation of their sacrificial efficacy.

IV. The true nature of the sacrifice which is presented to Almighty God in the eucharist.

V. The real presence of Christ in the blessed eucharist—any corporeal presence inadmissible—important consequence which would follow a contradiction to God's natural laws in the sacraments—decided declaration of the Church of England against a corporeal presence.

VI. The true mysteries which are inseparable from the sacrament of the Lord's supper.

MATT. XXVI. 26.

“ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat, this is my body.”

I. **I**N considering the opinion of the continental reformers on the holy eucharist, it must be confessed that the first *statements* put forth by Zuingle on the subject of this mystery, were unquestionably defective.—I say the *statements* of them, because, mainly considering the question as he did in its relation to the Romanist corruptions, its *commemorative character* appeared not only its positive and

leading principle in the Church's celebration of it, but, from its emphatic opposition to a real sacrifice, to *exclude* any thing but the commemoration. This was not Zwingle's meaning—and at a very early period the views of his most distinguished followers were so clearly expounded and enforced, that no candid mind could misunderstand them, or deny their real catholicity. Had there prevailed a spirit of conciliation in the Lutheran churches or moderation

Substantial
agreement
among the
churches on
the doctrine
of the eu-
charist.

in Luther, and a willingness on the part of Rome to submit to scripture and primitive antiquity, nothing remained to divide the churches upon this important point—in essentials all were agreed, both in this country and on the continent. In Hooker's phrase, all confessed that it was ^a “ instrumentally a cause of the real participation of Christ, and of life in his body and blood,” “ that the holy mysteries do impart unto us, in a true and real, though mystical manner, the very person of Christ Himself, whole, perfect, and entire.”—“ All approve and agree in this much as most true, as *having nothing in it, but that which the words of Christ are on all sides confessed to enforce—nothing but that which alone is sufficient for every Christian man to believe concerning the use and force of this sacrament—finally nothing but that, wherewith the writings of all antiquity are consonant, and all Christian confessions agreeable.*”

I quote the rather, and at length, the deliberate judgment of this greatest of the doctors of the

^a Vid. Hooker, book v. §. 67.

church of England, because of late years and at present, there is a tendency to imagine that *here*, as on other *doctrinal* points, we verge, as a Church, more towards Rome, than towards the sister churches of the reformation; and that they abjured the substance of the catholic doctrine which Rome has maintained; and out of justice alike to the followers of the great ^{bb} Calvin considered the sacramental blessings inseparable from our *Lord's body*. "Spiritual vitam spiritus virtute ex carnis Christi substantia in nos diffundi." Calvin. cont. Wesp. p. 842. Conf. Calvin. in 1 Cor. xi. 24. p. 392. Take this by itself and you would say Calvin held the local presence of the glorified body, which he certainly did not. Vid. Inst. l. 4.

^a Swiss reformer, whose opinions have been forced, sometimes ignorantly, sometimes maliciously, to a point far beyond what he himself intended, and without due consideration of their polemical aspect; and to a far greater man than he, Calvin ^b, who, though his peculiar doctrines of predestination found a place even here, was yet a most devout upholder of the blessed communion, and a believer and vigorous assessor of the real presence ^{bb},—our union with Christ's glorified body in it, and our possession through it, of *all* Christ. How miserable it is, that, with this agreement, the unity of Christendom should be broken by scholastic definitions and rationalistic explanations of what God has left obscure!

In our own sublime and truly divine service for this participation in the benefits of Christ's cross and passion, the scriptural and leading *idea of commemoration is rigidly maintained*—not as containing all, but as *the stock* on which the graces

^a Vid. Archbishop Wake on the holy eucharist, touching Zwingle. D'Aubigny's Reformation, vol. i. Opinion of Erasmus on the book of Ecolampadius, Epist. 803. Milner's Church History, vol. v.

^b Vid. Calvin on 1 Corinth. xi. 24. Vid. Instit. lib. iv. c. 17 Waterland, vol. vii. c. 7.

and ineffable blessings of it are engrafted. This is strongly marked in the whole terms of her affecting exhortations to the receiving of the holy communion. "The sacrament of the Lord's supper is *to be by them received in remembrance of His meritorious cross and passion.*" "*It is your duty to receive the communion in remembrance of the sacrifice of His death, as He Himself hath commanded.*" And again, before the confession of sins, "*To the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious bloodshedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort.*" It likewise forms the most prominent part of her consecration prayer, which keeps close to the literal scripture account of our blessed Lord's institution—"Eat this in remembrance of me—Drink this in remembrance of me." Finally, and, considering the special solemnity of the occasion, most decisively of all, she marks the commemorative character of the rite, in the delivery of the consecrated elements. Her existing formula is more fully and thoroughly scriptural even than that which seems to have prevailed largely in the primitive church, simply "*the body of our Lord Jesus Christ;*" or the reformed formula, which had once in our own Prayer-Book super-

^c Vid. Service for the holy Communion.

seded the ancient language of the Church—*Do this in remembrance of me*. She takes and combines both, as they are given and inseparably united in the original institution of our Lord Himself, and so embraces the manifest commemorative intention of it, with all the deep-reaching consequences which arise from the receiving of our *Lord's body*. Here, as everywhere else, the Church of England has been guided by that divine Spirit, in which her founders so reverently trusted; whose illuminating aid they implored; and by which, throughout her formularies, she has been overruled in that noble moderation which is the sure characteristic of the truth. And here she holds the middle way, the way of scripture, confirmed by primitive tradition,—rebuking alike, by her example, the first bare commemoration of Zurich—the exclusive appropriation of Geneva—and the superstition of the church of Rome.

And above all, with what plain and scriptural decision does she mark the instrument by which, while *we commemorate* the past sacrifice, Christ is thus to be applied *as a present benefit*—His atoning merits appropriated to us, and by which, through a real spiritual union, *we become one with Him and He one with us*.

There is an utter exclusion of all carnal notions, or trust in any inherent righteousness whatsoever. The soul is the seat of all the benefit received, and the death of Christ—the forensic atonement and perfect righteousness of the Redeemer—received by faith, and by that very act becoming subjective and

Emphasis laid by her on the reception of Christ by faith.

working an internal but *imperfect* righteousness, is the grand work to which the eyes and the heart of the communicant are directed. "*Feed on Him in thy heart by faith*"—faith, here and everywhere, the ruling principle of the converted soul, the seer of the unseen, the realizer of the heavenly, the hand to clothe our inchoate and real, but unjustifying holiness, with the perfect justifying merits of Christ; faith the sole condition of acceptance, even in the sublimest and fullest acts of the soul's obedience to the divine commands. *By faith*—that is, He is not present here corporally, or in any material sense, any thing tangible or measurable, in spite of the outward material elements, which are the symbols and effectual signs to you of things spiritual—seek Him not here then, for His glorified body is in heaven—but *by faith* raise yourself to Him, and He will come down to you—nay, His divine spirit is now acting upon your soul, and communicating, ineffably, the treasures of divine grace to you. *By faith*—not by mere physical adherency, or mere physical operation of the Spirit upon you, whilst your soul is *sluggish* or *thoughtless*, will He be present; but your heart must wake within you, and you must *morally* prepare to receive and welcome him when he comes. *By faith*—not that the blessings to be received by you, are to be measured and limited, in any way, by your own intellectual conception of them, or mere notional appreciation of the relation which He bears to you (as some of Calvin's school would seem to define); not by way of mere natural motive and thought,

in which the effect precisely corresponds to the moral cause and no more—but by faith—your humbleness of soul, your abjection of self, and the childlike temper with which you are willing to receive the Son of God into your heart, to be conformed more and more to His divine image, and to be His faithful soldier and servant unto your life's end. The body of Christ—the blood of Christ—drink and be thankful—take and eat in remembrance that He died for thee—and feed on Him in thy heart, by faith, with thanksgiving!" This, as far as regards our part in it as celebrants of it, by a familiar abuse of language may certainly be called a *commemorative* sacrifice; but surely the safest, as well as the most logically correct mode of describing it, is as *the commemoration of a sacrifice*.

II. There is, however, another sense, and that a *material* one likewise, in which many, or most of the fathers of the ancient church *have* applied the term of sacrifice to the holy eucharist. There are many passages so express to this point, and some in fathers of an early date, such as ^a Justin and Irenæus, but especially the latter, that it seems impossible to deny that they did mean so to apply the term—no ingenuity can avoid that conclusion. In modern times, Mr. Mede was the first who resuscitated the ancient doctrine, and held that in the holy eucharist there is a true *material sacrifice*; that the holy elements, thus presented, and perpetually sacrificed to Almighty God, were the fulfilment of that prophecy of Malachi, in which he foretells the present-

The Eucharist held to be a material sacrifice, but not in the Romanist sense.

^a Vid. Justin Dial. p. 119. Thirlby, p. 220.

προσφερομένων αὐτῷ θυσίων, τοῦ

τεστι, τοῦ ἁγίου τῆς εὐχαριστίας, καὶ τοῦ

ποτηρίου τῆς εὐχαριστίας.

Vid. Iren.

lib. 10.

c. 176.

pp. 249,

250. edit.

Bened.—et

panis oblationis—

Tertull.

Præsc. He-

ret. c. 40.

p. 216.

ation of a pure offering, in contrast with the bloody sacrifices of the law, from one end of the earth to the other—coincident and coextensive with the preaching of God's name among the heathen. And so Justin and Irenæus understood the same text, and most of the subsequent fathers. "*From the rising up of the sun unto the going down of the same thy name shall be great among the Gentiles—and in every place incense shall be offered unto thy name, and a pure offering* ^a." This was quite a new view to

^a Yet they all render incense metaphorically, as prayer, and pure offering, a literal material offering. Surely the laws of interpretation require a spiritual interpretation to both.

English theologians, and since that time has not been adopted by the majority of them; but it was then countenanced, if not entirely adopted, by some great and honoured names, that of bishop Bull for instance, and cannot be passed unnoticed in any consideration of the sacrificial character of the eucharist.

The *material* offering then to which, in the ancient fathers, the term sacrifice was applied, was either the alms to the poor, or the oblations to the Church, from which usually were drawn the bread and wine which were afterwards consecrated at the holy table; but *especially* that bread and wine itself presented at the table. They were considered as a presentation of the firstfruits of God's good creatures, after the manner sometimes enjoined in the Mosaic law, and, in comparison with the sacrifices at heathen and Jewish altars, might properly be termed *θυσία ἀναίμακτος*. It was not only a sign declarative of the gratitude to be felt by all God's rational creatures for the overflowing of His bounties toward them; but it likewise strikingly expressed that pass-

ing away of wrath, which justifies the approach of mankind to the divine footstool with a humble joy and confidence; and which has caused the reconciled Father of the world to accept of praise and thanksgiving and the innocent fruits of the earth, in the stead of those tremendous symbols of the atonement, through which alone he could in old time be approached even by clean hands and pure hearts. From hence comes the expression so common in the ancient liturgies, τὰ σὰ ἐκ τῶν σῶν δώρων προσφέρομεν, to which we find manifest allusion in the apostolic fathers^d; and this is decisive proof, not indeed of a derivation from the apostles, for it does not quite reach that, but of a very high antiquity indeed, certainly close upon them, and of a general reception of the custom. Nor can there be any question, I think, when we look upon it in itself, unconnected with its relation to subsequent corruptions and the consequences flowing from it, that there is something *intrinsically* beautiful, as well as *expressive*, in thus putting before our eyes a representation of God's natural bounties, in preparation for our reception of his spiritual ones.

It is expressive and affecting, and is witness to a primary truth—and a simple piety could not only find no fault in it, but would probably acknowledge a natural harmony between it and its holiest feelings, as an offering of gratitude to God. But the difficulty with *us* arises from the *word* applied to this offering, a word *unrealized* in our habits, and awfully

Vid. Palm.
Orig. Li-
turg. vol. ii.
c. 4. s. 10.
on the
whole ques-
tion of the
primitive
oblation.
Waterland,
vol. vii. c.
12. Bishop
Patrick
on the
Christian
Sacrifice.
Mede on
the Holy
Altar.

^d Vid. Clem. of Rome already quoted.

abused to error. But when termed a *sacrifice*, as it was in most if not all the ancient Liturgies, it has no claim at all, nor was intended to have, to any thing of a *propitiatory* character—the only emphatic and real sacrifice, and the sense which occurs spontaneously from long association to men's minds. It fails manifestly in this important point—that, in all the Jewish sacrifices, from which the principles of *real* sacrifice must be derived, a part at least was consumed upon God's altar; and even in the Mincha a portion was burned: still, no doubt, to maintain, even when exhibited in its mildest form, *the essential idea of sacrifice*, from which a dedication to God, and the *destruction* of the offering is inseparable. Here it is *consumed entirely by us*—none in any way presented emphatically and directly to Almighty God. In its original use and intention it can only therefore be considered as *an outward emblem* of our acknowledgment of God's bounties—

Vid. Palmer. Orig. Liturg. vol. ii. c. 4. s. 10. for instance, both from Western and Eastern liturgies of oblation, after consecration. In the form of the first there is nothing opposed to the supposition that the oblation is mere bread and wine, and

and so far, surely, a pious and holy act, under a striking form: but no more—whatever you may like to call it.

In the greater part of the ancient liturgies, the offering up is made previous to the consecration, and considers the elements still *as the common creatures* only of bread and wine—and so alone the early church presented them. It is therefore merely *introductory* to the higher dedication of them, and does not affect the main purpose of the service—the *commemoration of the great sacrifice itself*. Its acceptability, moreover, must be supposed to arise

entirely, not from the thing itself, but from the inward feeling, and the dutiful heart, which accompanied the offering, and gave it its sacrificial character; and, if so, it would rather be a *spiritual* offering, after all, than an external one—a feeling of the heart, of which the outward thing is at best but a token.

Nothing therefore, on the whole, under the same name, can less resemble the *sacrifice* of the mass; nor can any thing be more unjust than to charge its advocates with an approximation to the Romanist fable. And, indeed, the greatest Romish theologians, when pressed, treat both this, and any other *ἀναίμακτος θυσία*, with undisguised contempt, as infinitely below the terrible grandeur and reality of the transubstantiated flesh and blood^a. And yet, true as is all this, when the Church of England changed her services, in other points, into a closer conformity with the primitive model, she did not admit the *direct and verbal* introduction of this form—there is no expressed offering, though in *substance* she does now possess it—and the agnizing of God, in his creatures of bread and wine, is distinctly implied in the words, “these thy creatures of bread and wine,” in a subsequent part of the service, though they are disjoined from the presentation of the elements at the table.

With great wisdom has she abstained from doing so, though, from her reverence for antiquity, with a violence on herself, and for the following reasons among others: 1. She has been influenced, throughout the arrangements of the eucharistical service, by an extreme jealousy of the *notion of a*

offered as such. But in the other, “προσφέρομεν, σοὶ Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν,” one can hardly suppose that the offering up of Christ in the symbols is *not intended*. Mr. Palmer says truly, “It would be altogether vain, and indeed, impious, to beseech God to look propitiously on the body of his own Son, and to accept it;” but still such a theory is held, and this expression seems to confirm it. Bishop Moreton has collected many authorities from Romanist writers on this point. Reasons why the Church of England has omitted the verbal offering of the bread and wine.

proper sacrifice, or a gift from us to God—as Plato defines a sacrifice—from us *who can render to him only duty and service*, and no more; and it has been her universal practice, from her first emancipation from Romish error, to exclude from her liturgy all that could by possibility recall, or by any plausibility justify, a notion so ruinous to men's souls in its ultimate results, as a true propitiation in the eucharist. 2. The services of this or any church ought to be constructed for the mass of mankind—for the *spiritually-minded*, indeed, among that mass, but not for the more vigorously reasoning—not for those who are gifted with splendor of imagination, or have communed most with antiquity. And this certainly must be granted—that so long as the ceremonies of the mass were fresh in men's eyes and memories, and so indelibly associated from first to last with the character of a proper priesthood and a proper sacrifice, the pressure of the times, and the necessity of guarding against the corruption of the truth, under whatever form or guise, renders any justification unnecessary, *even for extreme precaution*, and a forecast of *possible* as well as probable consequences. An admirer of the beauty of the ancient forms—and eminently beautiful and solemn many of them are—clearly discerning the meaning of such a secondary sacrifice, and feeling it perfectly reconcilable, in his own heart, with the *grand idea* of the rite, the central and mystical sacrifice of the cross, might lament the *necessity*, and feel the loss, but could hardly condemn the exclusion; or wish, merely for the gratification of his own fancy or

heart, to imperil the souls of weaker brethren. 3. But is the case really altered now? are we in a different position? we might have so supposed a few years since, during that temporary slumber among us, when no spiritual stir was discernible, and an universal spiritual paralysis had smitten the church in the midst of us; and when the true relation and importance of religious truth, therefore, was well nigh forgotten in a carnal security; but no one, who is alive to the imminent and specific perils of the times, can so imagine *now*. The very same reasons, in fact, have a permanent existence—for, however Rome may sleep when her power is uncontested, yet, when compressed and roused by the constant presence and irritation of an opposing faith, there is an inherent vigour and restless energy in her system, which, secretly or avowedly, is indefatigably at work. —*She has never owned a truce with heretics*—she has never ceased for an instant to be a substantive and avowed enemy; nor has she forgotten, in the midst of a simulated moderation, that highest object of her ambition and politic designs—the *removal*, or the virtual subversion, *by internal feud*, of the great obstacle in the way of her dominion over sects incapable of opposing her, by the loss of their catholicity, without a rallying point stronger than themselves. She has always aimed at a noble mark, by force or by seduction, —the destruction of the reformed Church of England. But, even if the papacy were subverted to-morrow, and, with the destruction of its head, its visible and separate existence ceased for ever, so that not a trace

of its present organization and distinguishing creeds remained behind; yet a calm and dispassionate reason might well doubt, whether, *even then, the essentials* of the case would be altered. Romanism, it must not be forgotten, is not of one age or country, not limited by time, or by geography—it is not, in its subtle and versatile corruptions, the arbitrary creation of popes and priests, though it has been endowed by their means with its systematic character, its outward perfection of forms, and its consummate machinery—It is a mighty spirit, independent of both, —a part of human nature, stimulated into action by the unseen power of evil, which moulds and guides it; and, though transmigrating into a succession of outward developments, it is always at work—always degrading and sensualizing the truth, and so sapping the purity of the gospel, that, for a lack of a *secure base in the human heart*, it is ever crumbling away—What has happened once may happen again—and, supposing that there were any such prominent acknowledgment, in the eucharistical rite, of an actual *material sacrifice*, however secondary and unconnected with the Romanist theory, it is certain that it would soon extend to the whole character of the celebration. It is, like that of the Priesthood, one of those names which work out a preeminence for the thing which they imply, not in its looser sense, but in its formal peculiarities; and, with whatever good intentions originally used and limited, yet, being actually assigned to a visible and prominent element of it, it would—perhaps by indiscernible atoms of

progress, but yet completely—overwhelm at last and absorb all other parts of the rite. For it must not be forgotten—that mankind at large, with minds and senses fitted for the coarse uses and perceptions of life and levelled to them, are affected by broad and striking distinctions only—they are, as experience has shewn in a thousand cases, incapable of dispassionate judgment, or fine discrimination; they have neither power nor inclination to lay hold on the essential differences of things which are nominally the same; and this, not merely from that lack of comprehension which we noticed before, but from a *positive corruption* of mind. They take things in the mass, and, if there be any element more material than another, it is upon *that* that the popular mind, by *the force of affinity*, will be always strongly, and, at last, exclusively fixed—So that, not to *symbolize spiritual* things, Spiritual things not to be symbolized. though many holy men love to do so, but to impress men's minds with the spiritual sense of the symbols which we have, is the dictate alike of sound sense and of a demonstrative experience.

4. Controversially considered, we know enough of the unscrupulous tactic of our opponents, to be certain that, both in written controversy and personal communication, they would be any thing but slow to avail themselves to the uttermost of the *verbal* concession; to muffle up under *that* the real difference at issue; and to fill up, by the concession of a word turned into the acknowledgment of a vital principle, the otherwise impassable gulph between Rome and the Church of England.

It is a vital point, to the consequences of which they are exquisitely alive; and, for this reason, the use of words appropriate to our distinctive position, and polemically necessary to us, should be rigorously maintained.

5. 1. If we consider it as a matter of principle, irrespectively both of antiquity and the accidents of later corruptions, we find that under the law *material* eucharistical offerings were ordained, and harmonized in character with the symbolical, not to say dramatic, form, to which, for most wise though temporary purposes, the whole economy of the dispensation was outwardly adjusted. But Christianity is not a *religion of symbols* at all—it is, in its very essence, *one of plain truths*, as open as the daylight. If we wish to interpret them from the letter into the Spirit, we must pray to God to work them into the heart, and then we are sure to understand them by the light of the Spirit, and the experience of belief—that we may not forget them, we go to the Bible—we hear the preacher of the word—we do not fly to mystical ceremonies, or symbols carved in wood or stone, for the wisdom which we seek—a godly practice and Christian action are the only outward and visible forms in which we wrap them up—the only symbolism of the inward and soul-pervading gospel, and one which the world can read—Faith realizes to us the things unseen, and our thoughts dwell with Christ, where our home is, and where he sitteth at the right hand of God—they cannot be cooped up in forms, or dwarfed into a mere earthly growth,

by sensuous conceptions and utterly inadequate and disproportionate images.

2. Whilst the senses of all men are naturally attracted by form and show, *as such*, a passion for symbolizing, or seeing spiritual things *under* form and show, is not, in fact and *in itself*, so much the *result of devotion* as of *imagination*—it is therefore an *idiosyncrasy*, and not one of those common wants and feelings of mankind, from which we are justified in extracting a general principle, and building a vast system on it. And, whilst those who combine with imagination a reverence for holy things, carry forth their own depth of sentiment and holiness of thought into every thing; and delight to make all material objects, connected with the table or the sanctuary, signs of heavenly things; nay, whilst to them they really are so, because they fill and animate them with their own life—*yet they fail instantly in applying the same rules to more sober or unimagined temperaments*. Thus far they only err in judgment—but when they condemn others, they *offend in charity*—for the difference arises, not from a lack of devotion, but a lack of poetical feeling; or from a cooler and more comprehensive judgment which looks beyond the feelings. And, on the other hand, it is unjust to charge all the admirers of a symbolical worship with superstition—it may not be superstition, but a devout imagination *luxuriating in sensuous forms*—and craving, as any catholic temper must, the *consecration* of authority to what it rightly sees has no worth, if rested on mere individual

Dangers of
a worship
of symbols.

feeling. But, to the majority of mankind, outward forms, not immediately connected with the necessities and proprieties of worship, necessarily deaden and *materialize by their own natural tendency*—they *only conceal*, and hopelessly *immerge* the truths which they are intended to represent—*they are not symbols but idols*—*faith decays* for lack of exercise, and the noble faculty of rising above earthly things to heavenly, the realities of the Christian world, is debilitated into a superstitious formality.

6. There is another decisive reason against the prominent re-introduction of any such symbol, and against its original intermixture, as a sacrifice, with the eucharistical service at all. The essential portion of the rite, and its only outward sign, with one specific meaning, came from the hands of its divine Institutor; it is of no human original—it forms, along with the initiatory sacrament, the *only* external ceremony attached to the spiritual and universal system which He bequeathed to the keeping of His Church. Standing as they do, thus alone in character, and peculiar in sanctity—any thing which shall, not only draw our attention from them, but even divide it with them, is an encroachment upon their proper prominence, and an actual violation of our Lord's intentions. There is something, therefore, in this point of view, which has the character of presumption and will-worship, almost approaching to profaneness, in thus intermingling the divine and the human in the most solemn of all observances.

Only one
divine sym-
bol in the
Eucharist.

These, or something like these, are the reasons which have moved the Church of England, in spite of the beauty of the form itself, its antiquity, and its recommendations to the pious fancy, to remove from her liturgy every thing that could countenance, in the remotest degree, not only a bloody, but even a *material sacrifice*. Nor do I think it proved, as some eminent writers have attempted to shew, that there has been any revocation of a practice built upon such solid principles, and acted upon throughout in other seemingly indifferent observances, such as mixing water with the wine, and the table of *πρόθεσις*, with such deliberation and forethought.—The determination to preserve the proper sacrifice of Christ and its symbol, unencroached upon, even in appearance or possible construction, is not affected by the insertion in the Communion Rubric of a single, though weighty, word, which conveys in itself no intimation of such a meaning without a laborious inference, or external commentary.

Surely the more catholic interpretation of the word *oblations* does not encroach upon the *higher sense of sacrifice*—They are only the general offerings of the church, and for church purposes, *including among the rest, but not specifically noticing, the eucharistical bread and wine*. And, upon them, we, like the primitive Church, may well ask God's blessing, as we reverently dedicate them to his honour and service; but neither they, nor those who, on primitive authority, introduced the term, intended to transform them into a prominent *material sacrifice—properly so called—or entitled to characterize the whole rite*.
Vid. Rubric to the Communion Service, "these our alms and oblations, &c."

The elements after consecration.

III. In the view which we have hitherto taken of the elements as a material sacrifice, it has been confined to them *before* the prayer of consecration; and before they become, from simple bread and wine, the representatives of Christ's body and blood—*yea, that very body and blood in a mystery*. But there is another theory, which regards the elements *after consecration*, of a decidedly unscriptural character, and without the same primitive authority; far removed, *nominally*, from transubstantiation, and an actual presentation of the whole Christ, soul and body, to God; but, in its *practical* results and supposed accompaniments, in the transfusion of the Spirit into the elements, and the literal corporeal presence, not much distinguishable from it. It supposes that the bread and wine, having now become by consecration our Lord's symbolical body and blood, are *offered up* to Almighty God as a *propitiatory oblation* for sin; being really and truly a sacrifice, and regarded as such, though unstained with blood. And, as the elements are not only *representative* of Christ's sacrifice, but to us tantamount to it, *and of the same value* in the eyes of Almighty God, by their sacramental union with Him whom they symbolize; so, the officiating minister stands, to all intents and purposes, *in the stead of Christ*. And, as Christ offered up himself upon the cross, so does his representative offer him up again on earth—a real and literal Priest—in all the sanctity and more than the moral grandeur of the Aaronic Priesthood. The result of such a principle is *revolutionary* to the whole of the Christian service. For,

on this supposition, there has been no alteration at all in the offices of the Christian and Mosaical Priesthood, which stand, throughout, exactly upon the same footing; and the only change is, that, while both offer sacrifice symbolically, it is, in one case, in the shape of a living victim; in the other, in the fruits of the earth—the one in *prospect*, the other in *retrospect*.

The revelation of the Gospel, therefore, on this theory, and the discovery to the minds of the faithful of the great High Priest, in the fulness of those offices which are grounded on the completed sacrifice, has made no difference in *the manner in which Almighty God is to be approached*^a. For the institution of a sacrificial approach to Him was, we must now consider, no temporary institution, to vanish when the substance came—*no element of weakness*, but a declaration of the only *form* in which, to the end of time, the Almighty would be addressed.

So that, on this theory, now broadly avouched and proclaimed as the catholic doctrine, though in former times it was held only by a *minute section*^b of the English Church, to speak of *spiritual sacrifices*, or *spiritual communion* with God, by faith and thanksgiving, is a groundless notion—a *rationalistic worship*—an astounding statement to Church of England ears, and frightfully opposed alike to our holy formularies, the whole letter and spirit of antiquity, and to the written word. The only acceptable form is by an actual and *material* offering, in which lies the propitiatory power, and, by institution, an *inherent*

^a Vid. Scandret on the Christian Sacrifice for an exposition of these results of the theory, lately republished. It is, perhaps, the best popular exponent of this view.

^b Vid. Brett, Johnson, Hickes, &c. the ultra non-jurors.

Fearful consequences of this theory.

virtue to plead for sin. Hence, communication with God, and union with Christ, can only arise from a previous physical manducation of the reconciling sacrifice, through which, with a feasting upon it, at once symbolical and yet literal, the federal connection is ratified. This is the only effectual application of Christ's blood, *or indeed the only application at all of it to the soul*—it exists at the altar, and no where else; and neither the most elevated faith, nor the most keen and heart-piercing repentance, nor the most impassioned prayer, can remove the separation between the soul and God without it. For influences spiritual, if we may assert any thing *positive* of phrases which float to and fro in loose metaphor, it substitutes, somehow or other, *influences physical*; for an exercise of faith and love, a something independent of both; and, in its *exclusive* effects in communicating between the soul and God, shuts up salvation in the sacraments and the Priesthood, as *effectually as Rome herself* ^a.

a For this theory of sacramental efficacy is inseparably connected with a corresponding theory of episcopal ordination, as necessary to confer this power on the elements. The soul cannot be saved without these sacramental effects—these effects are solely wrought by the powers inherent in the episcopally ordained ministry—there is, therefore, no salvation out of it—an awful conclusion—but one based on human theories, and not divine truth.

It regards the notion of a *sacrament merely*, as something unworthy of the Christian scheme—it is not content to *feast* upon the blessings which, *issuing from the already completed sacrifice*, God spreads upon his table freely for those who will partake of them. But it will needs, not so much edify men, as *compel* God, by the *iteration* of the awful act in a *dramatic show*—and not *accept from Him*, without presenting something for itself. At the same time, it degrades Almighty God by tying down his mercy to *the aspect of outward signs*, dis-

honours the mighty sacrifice of the cross by the constant repetitions, *in fact*, of its *propitiatory* pleading; and, while it deprives us of the privileges of the gospel, and those spiritual sacrifices in which God delights, gives us *an offering* to tender to Him, inferior, alike in worth and in eloquent expressiveness, to the bleeding goats and bullocks of the law.

That Christ indeed *offered up himself* in symbol, in the sacrifice of the eucharist, so called, is held by Cyprrian, and by the later^a Fathers in distincter terms,—whatever be the precise meaning of these terms,—as well as by some great protestant divines; and in a *still stronger sense by the Church of Rome*; but there is no adequate proof to be adduced from scripture that he did so, save in a mystery. And, even if it were so, it does not follow, that what Christ might do we may likewise do. *He might present himself in symbols*, but we are *not*^b *his representatives*, nor may we, without the greatest presumption, venture thus to offer up the Lamb of God afresh even in this form—*He alone in the heavenly sanctuary can present his own sacrifice*. We are miserable sinners, not worthy to offer any thing to God, or make Him any gift, as such—We know that not the *mere aspect*, awful as it was, of the Saviour upon the cross, moved him, as by a human melting and compassion unable to sustain so woeful a sight, *but His own infinite love*. *He is already propitiated—through repentance and faith we are par-*

We may not offer up Christ even in symbol.

^a Such as Hilary—Ambrose—Greg. Nyss.—and so Chrysost. and Cyril. Alex.

^b This is another result of confounding the Christian ministry with the Mosaic priesthood. This theory, applied to the Eucharist, would infallibly lead to other evils—it would force, among other things, a clerical celibacy. I subjoin a valuable remark of Calvin's. Inst. l. iv. c. 17. on this subject: "Quasi ea-

dem sit Evangelici ministerii persona quæ fuit sacerdotis Levitici. Illi enim, tanquam ἀντίτροποι, Christum repræsentabant, qui, mediator Dei et hominum, absolutissima sua puritate, reconciliaturus Patrem nobis erat. Cum vero omni ex parte exhibere peccatores typum sanctitatis ejus non possent, quibusdam tamen lineamentis ut adumbrarent, jussi sunt ultra humanum morem se purificare dum ad sanctuarium accederent—quia tunc proprie Christum figurabant."

* What we really offer to God is ourselves, and—combining, as Austin does, the mystical body with Christ's body—the whole Church.

All our sacrifices are made in, and through Christ, as the ancient church always held—a very different thing from offering Christ. He is the Mediator therefore of our offerings, and not the subject of them.

See again how boldly they put it. *Εἰτα μετὰ τὸ ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν . . . Χριστὸν ἐσφαγιασμένον ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων προσφέρον.* *ἐξιλεούμενοι ὑπὲρ αὐτῶν τε καὶ ἡμῶν φιλόανθρωπον Θεόν.* Cyrill. Hier. Mystag. v. pp. 297, 298. This is what Justin, Origen, Cyprian, Eusebius, Chrysostom, Austin, mean emphatically, by the *ἀνάμνησιν*, memoria or commemoratio.

done—and so we draw near and keep our feast, and accept with joy the free riches of His goodness, the banquet upon the sacrifice. In one scriptural sense only can we in the holy Communion be said to *offer Christ*!^a—and that is, in the way of earnest pleading of His merits, and commemoration of His death.

But we recall it not to God's memory, but to our own, that we may stir up our hearts to a more earnest entreaty, and stronger faith; and this, with the seal of God on the soul, is done by us in the holy eucharist, *in an especial manner, and with special blessings*—For, in every prayer we offer, and in every place, when we ask in Christ's name, we *likewise plead His merits*, and make a commemoration of His cross and passion—differing not in kind, though it does in degree and emphasis, from this, which is the crown of it all, and alone gives *all the Saviour to us with a federal seal*.

It is indeed, in this portion of it, where, with the breaking of the bread, we *recall the passion* of the Saviour, that the command to commemorate Him, is *mainly*, though not exclusively, observed—a portion of the service in which every liturgy from the beginning has agreed; and it is *that*, and not the *material and symbolical* sacrifice in the bread and wine, which the greatest of the ancient Fathers understand by *offering Christ*.^b And it may be observed again here, that this is supported by the very same mode of interpreting the Fathers, which demonstrates their opposition to the Romish theory. Certainly, if we

the *ἀνάμνησιν*, memoria or commemoratio.

may not thus judge them by the broad rules of common sense, and the vigorous intellect exhibited by the reformers—if a literal interpretation must be adopted, it will be very difficult to stop short of an offering up again of the very Christ^a—for here, between the exposition of the doctrine by the more subtle Romish divines, and the bold language of the Fathers, if their figures be turned into realities, there is no distinction to be discerned. But it does grievous wrong to the Fathers so to interpret them—you might on similar principles bring home the charge of transubstantiation or a corporeal presence to the most resolute opposers of both. And surely there is something intellectually feeble or perverse in this prostration of the soul, not to scripture, but to the ardent passions, the uncritical indistinctness, and rash metaphors of the Fathers.

^a If you put together the superfluous or infusion of the glorified body above noticed, and the presentation to God, here discussed, wherein lies the difference between it, and the refined exposition of the Romish doctrine?

IV. But, although the Church of England has thus peremptorily rejected, in any form, a material sacrifice, either eucharistic or propitiatory, she does, as God has required of us, present to Him, through the merits of the Saviour whom she commemorates, *a sacrifice infinitely more precious and more sublime.* In her beautiful eucharist, for the inexpressible love of her heavenly Father in the gift of His only Son for the salvation of the world, all manner of blessings are *included* in the vastness of this which has crowned them all, and made them dim by its brightness—Mere material and worldly goods, the daily bread of the body, which He dispenses *to us* as to the fowls of the air, make no impression, in comparison, when

The Church of England, with the Church Catholic, does hold a sacrifice in the Eucharist, but an immaterial one.

set side by side with this unspeakable benefit: She presents for herself and the universal church; which is Christ's body, the *offering of praise and thanksgiving*, the adoration and the love of redeemed sinners—nay, not only so—not merely parts and portions of the soul, or those praises which are the transient effluxes of the spirit; but the *worshippers* themselves, their souls and their bodies,—nay, in *symbol*, the universal Church itself,—the noblest and most perfect offering which creatures can present to their Creator. This is the true *θυσία*—*λογικὴ καὶ ἀναίμακτος*—and, when men are in search for something to present to God in this most solemn of all their approaches to Him, and passionately long, as the faithful heart cannot help doing, to make some return for such inconceivable riches of mercy; however miserable this sacrifice may be, and only such as unprofitable servants can render, it is astonishing that they should not see that this is the only one which it befits *them* to offer, or Almighty God to accept. What is the blood of bulls and of goats compared to this? what is the corruptible bread and wine, the scanty fractions of the fruits of the earth which we consume at the table, compared to immortal souls which He has judged precious enough for His Son to die for them? what are silver and gold, or any other created thing, that they should be mentioned along with God's image?^a “*Offer unto God thanksgiving; and pay thy vows to the Most High.*”

^a Vid. Lact. de ver. Cult. lib. vi. c. 24, 25. Euseb. Dem. Evang. lib. i. c. 10. a beautiful passage.

“The sacrifices of God are a broken spirit: a

broken and a contrite heart, O God, thou wilt not despise." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice, holy, acceptable unto God, which is your reasonable service.*" This is the sense in which the ancient Fathers, even those who, like Irenæus, speak of the material offering, apply, with a wonderful unanimity, the name of sacrifice to the eucharistical service—in this they exulted as the noblest form of it, nay, as the only real sacrifice at all; supplanting the material gifts which had faintly imaged this sublime immolation of the heart, and rendering contemptible, in the eye of reason, the victims which loaded the heathen altars with brute and sanguinary oblations. "When that which is perfect is come, then that which is in part shall be done away." Thus it was that they answered triumphantly the objections of their adversaries—by no weak emulation of the material sacrifice, by no pomp of carved altars, by no logical equivocations to approximate the immaterial to the material, but by boldly stating the true difference and immeasurable superiority of the Christian oblation—this was their defence, and a noble one it is, for the poor and unsacrificial forms of the Christian worship,—so meagre to *the carnal eye*, so noble to the eye of faith, and so acceptable in the sight of God. "I offer to him a noble," says Tertullian, ^a "and better sacrifice which He Himself has commanded—prayer from a chaste body, from an innocent mind that has been inspired by the Holy Spirit—not paltry grains of

This is in accordance with the unanimous voice of the primitive Church.

^a Offero ei opimam et majorem hostiam, quam ipse mandavit orationem de carne pudica—de anima innocente, de Spiritu sancto profectam—non granis unius assis, Arabice arboris lacrymas. Tertull. ad Gent.

Ἡ ἐνστα τῆς
ἐκκλησίας,
λόγος ἀπὸ
τῶν ἁγίων
ψυχῶν ἀνα-
θυμώμενος·
ἐκκαλυπτο-
μένης ἅμα
τῆς θυσίας
καὶ τῆς δια-
νοίας πάσης
τῇ Θεῷ.
Θυσίαι μὲν
αὐτῷ, εὐχαί
τε καὶ αἶνοι
καὶ πρὸ τῆς
ἐστιώσεως
ἐντεύξεις
τῶν γραφῶν
—ψαλμοὶ τε
καὶ ὕμνοι..
Clem. Al.
p. 717-723.
Athen. 48.
49. Oxon.
But all the
Fathers
testify to
this. They
extended
these sacri-
fices to the
world to
come.
Vid. Cyr.
Alex. de
Recta fide,
p. 160.

incense, the tears of an Arabian tree.” “The sacri-
fice of the Church is prayer offered up as incense
from the souls of the saints—whilst the sacrifice and
the whole spirit is at once disclosed to God.” “His
sacrifices are prayers and thanksgivings, and before
the feast the reading of the holy scriptures—and
psalms and hymns.” “God needs no blood,” says
Athenagoras, “nor fat, nor sweet scents of flowers,
nor incense, being Himself the most delightful per-
fume; but the noblest sacrifice, in His sight, is to
understand His works and ways and to lift up holy
hands to Him.” And thus it is that Augustine de-
fines a true sacrifice—any thing and every thing
which is done by us, that we may, with a *holy union*,
be united to God. “*Verum sacrificium est, omne
opus quod agitur ut sancta societate inhæreamus Deo.*”
So that we ourselves, when offered in faith, *are
a true sacrifice*—praise is a sacrifice—thanksgiving
is a sacrifice—intercession is a sacrifice—sorrow for
sin is a sacrifice—all are sacrifices in the truest sense
of the term—and, in fact, the whole service from
beginning to end *is one great Christian sacrifice*—
and *including the sacrifice of Christ*, in which the
rest inhere, on which they hang, and by which they
are sanctified, it may be said in a true and real
sense, by His atoning virtue and the blood once shed
for all therein commemorated—to be propitiatory
for sins. Shall we, in this catholic sense, reject
the Christian sacrifice of the Eucharist? where all
Christ is given to us, and we, in holy federal union,
consecrate to him all we have—soul and body—goods

and life, and services, and our own selves? *μὴ γένοιτο*—brethren—*μὴ γένοιτο*. Well does a great divine observe, “As the sacrificial notion of the eucharist, here explained, carries in it the most instructive and compendious lesson of Christian practice, so does the *federal* notion of the same carry in it the strongest engagements to bind us for ever to it. The removing these awakening hints, and the dissolving these sacred ties, under fair and smooth pretences of supporting practical Christianity, is betraying great want of judgment, or want of sincerity, because there cannot be a more dangerous or fatal way of subverting, by little and little, all true Christian morality.”

Vide
Waterland,
vol. vii. c.
12.

But, whilst these are true sacrifices and offerings, most acceptable to God, it must not be forgotten that they are so, not in a *primary*, but a *secondary*, sense; not *secondary*, touching their acceptance with Almighty God, which is greater than ever fell to the lot of the legal holocausts—but as touching the proper meaning of the term *sacrifice*.

To reason, therefore, that they are the *only true* ones, as even great divines, like Waterland, do, is to confound the *acceptability* of an offering with the *reality* of a sacrifice; it is to subvert the established usages of language, and to destroy entirely the reality of the sacrifices under the law. It is to forget, that they were *not only offerings*, but, up to a certain point, really *propitiatory*, and a *real ransom from death*; that they are intended to be emphatically the *type* of the truth, and the measure

of secondary sacrifices; and above all, that, unapproachably distant from all rivalry, not only in its effects and spiritual character, *but in the actual and precious bloodshedding*, is their antitype, the *atoning sacrifice upon the cross*—not an offering to be accepted out of mere goodness and condescension like ours, not *verbally*, and in the *Socinian sense*, a sacrifice—but emphatically and meritoriously blood for blood, *a life for the lives of all mankind!* Having agreed upon the thing signified, it may seem a mere logomachy to insist upon a word. And yet the Church of England—whilst she presents oblations, and binds up with her service not only the presentation of these *moral* sacrifices, but even the name of them in a lower sense; nay, whilst she identifies herself with all that is precious, in this respect, in the ancient liturgies,—has most rightly judged, in withholding *the awful name, the emphatic title of the blood shed on the cross*, from the *rite collectively* as a human service; and in reserving to the Saviour His undiminished glory by making it the *communion of the Lord's supper*—a feasting on *the sacrifice of His death*, which is *offered by Him* and not by us, who do but commemorate it.

The Church of England right in confining the sacrificial title to Christ's offering.

The descent of the Spirit not on the symbols, but the hearts and souls of the communicants.

But, in order to fit us for partaking of it, and render such an offering of ourselves at all acceptable to God, it is indispensable that they who present it should be themselves consecrated for this spiritual priesthood—filled first with the graces of the Holy Spirit, and those influences on the heart, which should prepare it for the reception of the

elements with a lively faith and a burning love—and it is in this descent of the Spirit, and not in the words of the institution, as do the Romanists, that the oriental church places the consecration.^d There is no certain evidence of the element-
^{dd}a prayer for the descent of the Holy Ghost; imploring his illapses not only on the souls of the communicants, but also upon the elements themselves. Though, in the later liturgies, and some sanctioned by illustrious names, the emphasis of the descent of the Spirit is not placed in the soul of the communicant, but directly in the bread and wine. But this, if we may judge on the manly and consistent principles of interpretation adopted by our reformers, was manifestly only a form of speech;
 and, in the application of it either to the elements of baptism or the supper of the Lord, in the ancient, *and I must think noble*, fervency of language, and in that sensuous representation of truths to men's eyes which was the characteristic of antiquity, we have the distinct disavowal of one of the greatest of the later oriental fathers, holy Basil^f, of any inten-

^e Renaudot mentions on this interpretation, so subversive of Romanist views: "Quod aiunt Bessarionis et Arcudii imitatores totam orationem referri ad fructuosam mysterii susceptionem, ferri non potest. Unde sequeretur nullam esse transmutationem erga indigne communicantes quæ germanissima est Protestantium doctrinæ. Si hæc ad solam fructuosam communionem referantur, nulla magis commoda Protestantium causæ interpretatio excogitari posset." Renaudot's *Oriental Liturgies*, tom. ii. p. 93. Yet the Romish canon still retains the prayer that the elements may be rendered to us the body and blood of Christ, which is decisive against transubstantiation.

^{dd}—super nos et super hæc dona. It was anciently implored to descend on the oil of the holy chrism, exactly in the same sense, i. e. on those who were to receive it.

^e So it is, I believe, in the Scotch Prayer Book, and in the American Episcopal Liturgy.

^f In fact, it is clear that the effect of *the Spirit on the* souls of the faithful is a point agreed upon by all parties. It is combined, in time, with receiving the elements—hence their *physical union* in common parlance and common opinion. "Εἰ τις ἐσθίῃ

• He is speaking of baptism, but it bears quite as strongly on the eucharistical elements. Chrysostom is vehemently claimed by Johnson, (p. 1. Unbloody Sacrifice,) but with as little reason, though his expressions are, after his manner, exceedingly strong. Vide the Epist. to Cæsarius which is decisive on his opinions. For the treatment of this letter by Romanist controversialists see Abp. Wake—Defence of Exposit. App.—the whole history is very instructive.

tion to inmix the Spirit with the elements ^a. So that it is unnecessary to prove by argument the looseness of any conception which should represent it *literally* in this light; or the physical and moral impossibility of combining the Spirit with unintelligent matter, to make the matter act upon the soul. Nor can any thing be more distinct than Augustine, whose definition of a sacrament our own church has adopted; more distinct, indeed, on this and other points, and more evangelical than any of his predecessors or contemporaries. The inward and invisible grace is not in the elements, nor can be, but in the soul of the receiver, without which they can neither be the body nor the blood. The *spirit is not in the symbols*, any more than the body of Christ is really there—such consecration as they are capable of, *that* they receive—a relative holiness, and relative consecration, as the *representative body and blood*, to the faithful receiver of them, and *therefore to him, in effect, the very body and blood themselves*—but no more ^g. Whatever presence of *ἐν τῷ ὕδατι χάρις, οὐκ ἐκ τῆς φύσεως ἐστὶ τοῦ ὕδατος, ἀλλ' ἐκ τῆς τοῦ πνεύματος παρουσίας—οὐ γάρ ἐστι τὸ βάπτισμα ῥύπου σαρκὸς ἀπόθεσις, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν.*" Bas. de Spi. Sanc. cap. xv. and then "*καὶ οὐκ ἀθετῶν τὸ ἐν τῷ ὕδατι βάπτισμα, ταῦτα λέγω—ἀλλὰ τοὺς λογισμοὺς καθαιρῶν τῶν ἐπαιρομένων κατὰ τοῦ πνεύματος, καὶ μυχύντων τὰ ἄμικτα καὶ παρεικαζόντων τὰ ἀσυνείκαστα.*" And so Greg. Nyss. in Bapt. Christ. than whom none speaks more hyperbolically, "*ταύτην τὴν εὐεργεσίαν οὐ τὸ ὕδωρ χαρίζεται· ἦν γὰρ ἂν πάσης τῆς κτίσεως ὑψηλότερον· ἀλλὰ Θεοῦ πρόσταγμα, καὶ ἡ τοῦ πνεύματος ἐπιφοίτησις, μυστικῶς ἐρχομένη πρὸς τὴν ἡμετέραν ἐλευθερίαν—ὕδωρ δὲ ὑπηρετεῖ πρὸς ἐνδειξιν τῆς καθάρσεως.*" No one can have a doubt about Augustine's views. The presence of the Spirit being granted, it is an unprofitable dispute.

^g The fathers adopt precisely the same style of speaking of the

the Spirit, moreover, there be in one sacrament, there is in the other—and in the first prayer book of king Edward a similar prayer for the descent of the Holy Ghost was inserted in *both* services; and an intimation still remains in one of them, though wisely and industriously veiled to prevent a superstitious veneration of the element. But no one can be conversant even with the ordinary details of a parochial ministry, without seeing a strong disposition in the multitude to a superstitious regard to the mere

An equal presence of the Spirit in both sacraments.

element of baptism as of the eucharist. The fathers in the Council of Nice, quoted by Jewel, Def. Apol. art. v. say, "Baptism must be considered not with our bodily eyes, but with the eyes of the mind. Thou seest the water—think then of the power of God that in the water is hidden: think then that the water is full of heavenly fire, and of the sanctification of the Holy Ghost." *πληρῇ τοῦ θείου πυρὸς τὰ ὕδατα.*

How bold and imaginative an expression *is this last*—even in the official documents of a solemn council—true if taken *figuratively*, but most erroneous if literally—and loose any how.

Chrysostom likewise, speaking of baptism, tells us, that "the things that he saw he judged not by sight, but by the eyes of the mind." The heathen, when he hears of the baptismal waters, takes them only for plain water, "but I see not simply and barely what I see: I see the cleansing of the soul by the Spirit of God." And Gregor. Nazianz. de Sanct. Bapt. *Μεῖζον τῶν ὁραμένων ἐστὶ τὸ μυστήριον.* Ambrose de Spir. Sanct. "Aliud est quod visibiliter agitur—aliud quod invisibiliter celebratur:" and again, "Ne solis corporis tui oculis credas—magis videtur quod non videtur." The conclusion which our Reformers drew, and drew truly, is that all these attributes of the water are forms of speech, which would not be misinterpreted by a clear understanding *acquainted with the principles of the gospel*; and are indicative of the spiritual effects—therefore Tertullian, de Bapt., tells us, "that the Holy Ghost comes down and hallows the water." Basil, "that the kingdom of heaven is there set open." Chrysostom in Matt. Hom. li. in his own audacious style of metaphor, "that God Himself, in bap-

elements, and their power, *as such*. Such a mode of viewing them may be detected from very early periods of the church; and by a natural and real confusion of ideas, probably, as well as warmth of expression, there seems to have been the notion that, somehow or other, the Spirit was *interfused and incorporated with the elements*. They seem to have really experienced great difficulty, and one not felt, whatever expressions they occasionally used, by the later and more logical fathers^b, in drawing the

* This book contains the opinions of Ambrose—his composition it probably is not.

^b The latter part of this celebrated passage looks, in itself, like transubstantiation; but doubt disappears on comparing it with Dial. Tryp. p. 260, et p. 345 Opp.

^c He says in his coarse style,—“Caro corpore, et sanguine Christi vescitur, ut et anima de Deo saginetur.” De Res. Carn. c. 8. He likewise held, like the other Fathers, the communication of bodily incorruptibility by the elements. De Resur. Carn. c. 47.

tism, by His invisible power, holds thy head.” ^a Ambrose de Sacr. “that the water hath the grace of Christ, and that in it is the presence of the Trinity.” Bernard, “Let us be washed in His blood.” “Lavemur in sanguine ejus.” Every argument that tells for the presence of Christ in one, tells for His presence in the other: and if words are to be taken literally in one—so must they be in the other. (Vid. Jewel, Def. Apolog. Art. 5.)

^b We have seen on a former occasion that Ignatius attributed a saving efficacy to the body, to the elements of the eucharist.

The same seems to have been the case with Justin, or may fairly be inferred from the conveyance to the sick of a portion of the consecrated elements—as no longer common meat and drink. So he speaks of the food which has been blessed by the word of blessing, and which nourishes our flesh and blood by being changed into them, ^b (Vid. Just. opp. Colon. 97, 98.) after every fair modification of the passage by comparison with others, and his known opinions, still there does seem to remain the idea of an elemental efficacy. Irenæus speaks of the sacramental cup and bread apparently as though our bodies were strengthened by them, not simply as by common material creatures, but in that they are consecrated elements, CHRIST’S BODY AND BLOOD. Iren. Adv. Hær. lib. iv. cap. 34. ed. Oxon. p. 327. And then in the spirit of Ignatius he proceeds to ascribe to the material elements the effect of implanting in the body the seeds of the future immortality, “jam non communis panis est sed eucharistia,—sic et corpora nostra percipientia eucharistiam jam non sunt corruptibilia, spem resurrectionis habentia.” We find from ‘Tertullian that the

proper boundaries between the *sensuous* form, and the *thing signified*—such was evidently the case with ^aTer-^bullian, whose notions are utterly wild and fanciful.

bunt,” de Bapt. c. iv. “Angelus baptismi arbitrer superventuro Spiritui sancto vias dirigit ablutione delictorum, quam fides impetrat, obsignata in Patre, et Filio, et Spiritu sancto.” Ibid. c. vi. Origen theologizes better. “Dicit (Origenes) Spiritum sanctum non operari in ea quæ inanima sunt, nec ad irrationabilia pervenire.” Theoph. Alex. lib. Pascha i. p. 698. apud Hieron. opp. t. iv. edit. Ben. quoted by Waterland.

consecrated elements were accounted so holy, that the utmost vigilance was used to prevent a crumb or drop falling to the ground—but he makes the whole rite commemorative, (Adv. Marcion. lib. 4. ad fin. De anima, cap. 7.) and faith is the instrument by which the soul is fed. Cyprian says, de Cœn. Domini, ^b “Quotiescunque his verbis et hac fide actum est, panis iste substantialis et calix benedictione solenni sacratus, ad totius hominis vitam salutemque proficit;” then touching the Paschal supper and Judas, “simul sacrum cibum mens perfida tetigit et sceleratum os panis *sanctificatus intravit, parricidialis animus vim tanti sacramenti non sustinens*—præceps cucurrit ad prodicionem et pretium, ad desperationem et laqueum. Et nos quidem, cum caro essemus et sanguis, corrupta et infirma corporis animæque natura—reformari non poteramus—nisi morbo inveterato imponeretur malagma conveniens, et in curatione desperatæ infirmitatis contraria removerentur *contrariis, et similia similibus convenirent*.”

Afterwards he says, “Quod est esca carni, hoc *animæ est fides*—quod cibus corpori, hoc verbum spiritui, ut sciremus quod *mansio nostra in ipso sit manducatio, et potus quasi quedam incorporatio subjectis obsequiis, voluntatibus junctis, affectibus unitis*.” The whole tract is worth study. Clement seems to attach the same effects to the elements themselves; though in the Alexandrian system, in the sacraments, and in the other portions of it, the distinction is clearly brought forward between the inward thing, the invisible operation of the λόγος, and the sensuous sign which represents it. Vid. Clem. Pædag. 2. 2. According to Clement, the spirit of Christ in the eucharist combines with the spirit of man, and purifies it from sin; and the divine nature of Christ, with the *whole animal nature*, imparting to it a principle of incorruption. The Logos is present with the eucharistical elements, and united with them in the same manner as the soul to the body of man. Origen distinguishes between the κοινωτέρα περὶ τῆς εὐχαριστίας ἐκδοχή τοῖς ἀπλουτέροις, and that κατὰ τὴν θειοτέραν ἐπαγγελίαν,

^a He says of the waters, “ita sanctificatæ vim sanctificant-di combi-

^b If it be Cyprian—but an ancient author certainly.

Pamelius says, “etsi stylus non-nihil hæsitacionis afferat, multo tamen sunt qui aut D. Cypriani esse persuadeant, aut, ut minimum, scriptoris æque vetusti.”

At all events, it is an excellent exponent of the ancient elemental theory.

In Cyprian we find, though not the precise idea of interpenetration by the Spirit, yet a superstitious power and efficacy attributed to the elements, far beyond

which correspond to the two conditions of *γνώσις* and *πίστις*. But though, to the mere carnal communicant, there is no true communication of the divine bread to the soul, yet, in the outward supper, he supposes a higher sanctifying efficacy in virtue of the words of consecration thus uttered; but still, in such a manner, and under such conditions, that no one, without the inward capability of heart, can become partaker of the higher efficacy. (Orig. t. 11. Matt. xiv. t. 32. John xvi. Neander) Orig. on John vi.

The same seems their opinion of the spiritual qualities communicated to the baptismal elements. For whilst Origen, for

* A beautiful passage: "Proinde cum ad fidem pervenit reformatam per secundam natiuitatem ex aqua et superna virtute, detrahitur corruptio nis pristinae aulæo, totam lucem suam conspicit. Excipitur etiam a Spiritu sancto, sicut in pristina natiuitate a spiritu protur animam fano—sequi nubilem spiritui caro ut dotale mancipium et jam non animæ famula sed spiritus—O beatum connubium, si non admiserit adulterium." instance, makes the outward baptism, in regard to its highest object, a symbol of the purification of the soul, through the power communicated from the divine *λόγος*; yet he conjoins with the consecrated water, a supernatural and healing quality to the body as well as the soul. (John vi.) Irenæus is more distinct in stating the supernatural power communicated to the water. Vid. Adv. Hær. lib. 3. c. 19. The Pentecostal outpouring of the Spirit was imparted that the gate of life might be opened unto all nations—that a hymn to God might be sung in all nations, &c. On this account the Lord promised that he would send the Paraclete, who should make us one with God. For as dry meal cannot be kneaded into one mass, nor made one bread without moisture, neither can we, being many, be made one in Jesus Christ, without the water which is from heaven, &c.—"Sicut de arido tritico massa una fieri non potest sine humore, neque unus panis—ita nec nos multi unum *feri in Christo Jesu poteramus* sine aqua quæ de cælo est—corpora enim nostra per lavacrum illam quæ est ad incorruptionem *unitatem acceperunt*, animæ autem per spiritum." Tertullian in speaking of the operation of baptism, and the regeneration which the soul, *through faith*, receives from the water, and the power from above, tells us that "she is received into the communion of the holy Spirit, and the soul, which unites itself with the holy Spirit, is followed by the body, which is no longer the servant of the soul, but the servant of the Spirit." *De Anima, c. 23. But still he ascribes to the water itself a supernatural and sanctifying power, though nothing can be clearer than his general conception of the rite,

their mere relative consecration^e. So in after-times, we find the dispute between the Franciscans and Dominicans, as to whether the grace accompanied, or was under and in the emblem^{ee}, "*vain wisdom all, and false philosophy!*" But, though it was argued by the Greeks at the council of Florence^f, and might be that *faith—fides integra*—is that which in baptism receives forgiveness of sin.

I think it is clear, therefore, that the *early* fathers did, in *some way or other*, immix the Spirit with the elements in both sacraments—and that many superstitions were, in consequence, attached to them. (Vid. in the Clementines, a singular effect ascribed to the water of baptism in reference to demons, and quenching the flames of evil ἐπιθυμίας.) Whilst, from the spirituality of their language in other passages, an apparent struggle and difficulty is indicated in their minds, in the attempt to discriminate perfectly between the inward and the outward; and, as the legitimate consequences of their views, it might be demonstrated that the spiritual effects flow from the outward sign, in no other sense than as accompanying the *faithful use of the symbols*. Beyond a doubt, there is nothing in scripture or apostolical usage to justify the other opinion; over and above the physical and metaphysical objections to it; and even if it were so, it *were but a poor mystery*, compared with the moral and spiritual mysteries which, in the eye of all true Christians, surround the things signified in both sacraments. But I think it useless to deny that such is the *language* of the Fathers, for the descent of the Spirit on and in both sacramental elements, and perhaps the faith of the earlier ones. Yet here is another instance of the unsatisfactory nature of all statements drawn from the fathers, uncorrected by the declarations of holy writ. Let any man read Johnson's Unbloody Sacrifice, and then Waterland, vol. vii. c. 10, and he will feel that the only safe and satisfactory rule is to believe neither *more nor less* than can clearly be drawn from holy writ.

^e But Card. Bonaventure says well, "Non est aliquo modo dicendum quod gratia continetur in sacramentis—the outward signs—essentialiter, tanquam aqua in vase, hoc enim dicere est errorem—sed dicuntur continere gratiam, quia eam significant."

^f At the Council of Florence, to which the Greeks anxious to

^{ee} "Oportet ergo mundari et sanctificari aquam prius a sacerdote ut possit baptismo suo peccata hominis quo baptizatur, abluere." Cyp. Epist. 70. Elsewhere he gives them a destructive power on profane recipients.

proved alike by irrefragable reason, and a comparison of themselves with themselves, that it was not the intention of the Greek liturgists to implore the descent of the Spirit upon the elements, as implying

effect a union with the Western Church, gave their earnest co-operation, among other subjects was discussed the use of leavened or unleavened bread in the blessed sacrament. The use of the latter was one of the conditions insisted upon by the Romish legates. Whatever approximation might have been made on the eucharistical question, between the heads of the two parties, it was in former times a matter of notoriety that transubstantiation was not held by the Greek churches. Scotus, in treating of the eucharist, says, "Ad hanc sententiam principaliter videtur movere, quod de sacramentis tenendum est, *sicut tenet sancta Romana ecclesia*. Ipsa autem tenet panem transubstantiari in corpus, et vinum in sanguinem." J. Scot. in 4. sent. dis. 10. And Isidore, the Russian bishop, when, after his return home from the council, he began to stir himself to bring about an entire agreement with Rome on this, as on other points, was deposed from his office and deserted by his clergy. It is generally supposed that, in later times, the munificence of the French ambassadors at the Porte, and the sophistries of the Jesuits, have so worked upon the avarice and ignorance of the Greek bishops, that they have departed on many points from the creed of their ancestors, and have adopted, among other errors of the Romish church, the tenet of transubstantiation. This change was mainly brought about by the famous council assembled in 1672 at Jerusalem. To this question the controversy between the Romanists and Protestants in France gave way, and Claude maintained that the doctrine of transubstantiation was quite modern. The Roman Catholics, with Arnaud Nicolle at their head, that it had been received by the Christian Church of all ages. And to strengthen their cause, they ventured to assert that it was adopted by all the Eastern Churches, and particularly by the Greeks. In the result, the Roman Catholic emissaries obtained, by whatever means, a greater number of testimonies than their enemies were able to procure. What a change from the Basils and Chrysostoms! Vid. Mosheim, Eccl. Hist. cent. 17. sect. 2. p. 1.

the incorporation of a divine substance with them absolutely, but only relatively—in fact, upon the souls of the communicants—it is one of those points in the ancient records of the church, from which Romanist advocates draw another argument for the doctrine of transubstantiation. This immixture of the Spirit with the elements, therefore, implies nothing else than the presence therein of the body and blood of Christ, sacramentally, to the souls which the Spirit has touched.

V. 1. And this brings me to another important point—*the real presence of Christ in this sacrament*—and in what sense, not strictly spiritual, it can be held, without implying the doctrine of the gross presence of the flesh and blood, and the actual and literal manducation of them. And here it is, that the Romanists are inextricably hampered, by the false position in which the monstrous dogma of transubstantiation has placed them.

In regard to the *multitude*, they have always urged the carnal presence and manducation inculcated by Paschasius, and have uniformly acted upon it—it is upon this alone in fact, as we have seen, that the assertion can be justified, that it is a repetition of the sacrifice offered upon Calvary, with the flesh broken, and the blood poured forth—and thus alone can it be transformed into a real propitiatory sacrifice for the dead and the living. This is sufficient for the mass of mankind; but it is not so that the judgment of intelligent Romanists can be overborne, or their objections answered.

The plainest evidence of the senses, and the feelings of the heart alike rebel, irreconcilably, against the frightful consequences which follow legitimately from the sacrifice, and the real crushing with the teeth, of *the actual flesh and blood*. This compels the advocates of transubstantiation to adopt another line of argument, which, if it does not convince the reason, at least puts out of sight the broader contradictions and more revolting consequences! In the case of the sacrifice, they have recourse, when pressed, to a figurative and sacramental sense, though, if allowed, it is, by inevitable inference, subversive of their fundamental position. Here they would fain adopt the *presence* of Christ in a spiritual and sacramental manner only; and this is the mode of defence which, not only a subtle advocate, but any well informed Romanist, would adopt against an intelligent adversary.

This however, or any explanation which a Romanist can give, is, in its legitimate consequences, irreconcilable with the doctrine of a literal transubstantiation, presented by their authorized formularies, and proved by irrefragable authorities to be the real doctrine to which the Romish church is bound.

It only escapes the charge of a monstrous perversion of scriptural truth, by embracing a contradiction—not only a contradiction to scripture and right reason, but a contradiction to that very doctrine which, in hypothesis, they are thus defending, but in reality subverting!

The opinion to which I refer is this—that there

is not only a purely spiritual presence of the Saviour by faith in the hearts of believers; but an actual *presence of the glorified body of Christ*, The presence of the glorified body involves a contradiction. connected, some how or other, by a mysterious tie, with the elements, and a union so effected, by *actual juxtaposition*, and a *quasi* corporeal contact between it and the soul of the faithful communicant. Now this, really and truly, is *not a difficulty, but a contradiction*—not that which it pretends to be, *a mystery*, in a scriptural or rational sense of the word, but a union of incompatible conditions, which God himself, by his own laws, *has rendered impossible*. No metaphysical subtilty whatever; no refinements on the nature of matter and spirit, or the possible, but to us inscrutable, ways by which other natures, disencumbered of the clogs of flesh and blood, may act in reference to space and time, —more especially when united to the divine nature, as in the case of our blessed Lord—go so much as a single step towards removing the contradiction. They may scare the timid—they may gratify the innate and unintelligent instinct of mystery—they irrecoverably perplex the question to a mind unaccustomed to notional distinctions, and verbal metaphysics—but *the hard fact of the case* remains where it was. It is no invasion of the attributes of Almighty God nor distrust of his power, to suppose it not employed upon things which cannot, and do not, fall under any power. “*Whatsoever*,” says bishop Pearson, “*implies a contradiction is impossible, and therefore not within the object of the power of God, because impossibility is a contradiction to all power.*”

On the real presence, Calvin excellently says, "Nos talem Christi presentiam in cena statuere oportet quæ nec panis elemento ipsum affigat, nec in panem includat, nec ullo modo circumscribat; deinde quæ nec mensuram illi suam auferat, vel pluribus simul locis distrahat, vel immensam illi magnitudinem affingat quæ per cælum et terram diffundatur — has inquam duas exceptiones nunquam patiamur nobis eripi — cæterum his absurditatibus sublati, quicquid ad exprimentam veram substantialemque corporis et sanguinis Domini communicationem, quæ sub sacris cœnæ symbolis fidelibus exhibetur, facere potest, libenter recipio." Calv. Inst. l. 4. c. 17. s. 19.

1. This asserted presence, *though it is unseen* and so eludes the senses, yet, by *being inseparably connected with matter*, falls legitimately under the examination of the understanding — and there can be no irreverence, on the principles before laid down, in making use of the faculties which God has given us, in judging of a point, which, though connected with a divine mystery, is merely a *human statement*—a representation of it, undeclared by holy writ, and to be gathered, if at all, solely by inference from it—scripture is untouched—for, by all men's confession it has, in terms, propounded nothing of the kind. It is, moreover, an exercise of our understanding, not on a conclusion drawn forth by a long deduction, where some of the links may have slipped in the process — but one in truth which depends on its *primary intuitions, anterior to all empirical reasoning* — on the original *conditions* of all thought, in short, on the two constituents of the universe, mind and matter, which, whether they be objectively what they seem or not, are *certainly* so to us. The qualities of each, as far as we can conceive, are fixed and unchangeable, so that the removal of them, *even in imagination*, is impossible—for then it would cease to be what it is, and become something else, which, by the very hypothesis, it is not. Let matter, therefore, be changed as much as you will — defecated to any extent—clad with glory and interpenetrated with spirit—still spirit is spirit, and body is body, and, as such, occupies definite relations to space, and cannot be in two, much less in more than two places at the same instant. Now, it is impos-

sible that any thing should be more precise than the declaration of holy writ, that the glorified body of Christ is now at the right hand of God, *a local heaven of heavens*; the same body in which he suffered and ascended, though unspeakably transfigured in power and majesty. There, according to the same scriptures, it shall remain, till the consummation of all things shall arrive, and God, in the flesh, shall descend to judge the quick and the dead. So the church says, “*till* His second coming to judge the world”—the only coming or bodily presence of which she is cognizant, since his first earthly advent—

I mean not to deny that He is really present in the blessed eucharist—not only in spiritual effects which have flowed from Him, and the ineffable communication of the benefits of the offered body and blood to the soul, but *personally*, present—*God forbid that it should be otherwise.*

But it is in that divine nature into which the human is assumed, and with which it is hypostatically united—and through those attributes by which alone, both in this and in other points, he is enabled to perform his mighty offices in the Church! And by this mysterious union of the one with the other, though the Highest only is *literally and locally present*, yet the full nature may be said to be present too—not *locally, as to the body, but still truly!* This, or something like this, is the theory and reasoning of Hooker, though, when closely analyzed, the distinction which gives a presence to the body does to some minds seem somewhat *notional*—*but it is the only sense in which its presence can be*

Christ present by his divine nature actually, and in his human, virtually.

Luther's
opinion not
clearly e-
nunciated.
• Calvin
says of the
Lutherans,
"fatentur
panem cœ-
næ vere
substanti-
am esse
terreni et
corruptibi-
lis elementi,
nec quic-
quam in se
pati muta-
tionis, sed
sub se ha-
bere inclu-
sum Christi
corpus. . . . Volunt ergo Christi corpus invisibile esse et immensum ut sub pane lateat, quia
se cum eo communicare aliter non putant quam si in panem discendat—modum vero dis-
census quo nos ad se sursum evehit, non comprehendunt—obtundunt quoscunque possunt
colores, sed ubi omnia dixerunt satis apparet locali Christi præsentiae insistere—unde id ?
nempe quia non aliam carnis et sanguinis participationem concipere sustinent nisi quæ vel
loci conjunctione atque contactu vel crassa aliqua inclusione constet." Instit. lib. 4. c. 17.
s. 16.

predicated, and the whole nature said to be there, other than virtually and to faith. Even in regard to Luther, it is far from being clear that he really meant a corporeal presence—and undoubtedly some of his illustrations, such as that drawn from the propa-
gation of sound from a distant body, would clearly shew that he did not. ^a He was not able accurately to evolve his own idea—and, as it happened in the an-
cient church, so it did at the reformation—time and the accuracy which controversy gives, were required for the clear announcement of truth, and a perception of the distinctions by which it was to *be logically defined, and polemically maintained*. So it was here especially in regard to *manducation and union*—and the *glorified* and crucified body of our Lord, the one *commemorated* by us, the other united to us ^m. The

^m Yet, strictly speaking, there should be no more difficulty here than in baptism—wherein we are brought into as *close an union*. "Ad hoc baptismus valet," says Augustine, "ut baptizati Christo *incorporemur*. Σύμφυτοι γεγονότες αὐτῷ διὰ τοῦ θεοῦ βαπτίσματος." Pachym. in Dionys. c. 14. And Chrysostom says, "that Christ minglenth His body with our bodies, and formeth us as it were into one lump of dough with himself." (Vid. Jewel, Def. Apol. p. 342.) Leo quoted in the same place, says, "Susceptus a Christo, Christumque suscipiens, non est idem post lavacrum, qui ante baptismum fuit—sed corpus regenerati *fit caro Christi*"—And Augustine in Jo-
han. Tract. 21. "Ergo gratulemur, et agamus gratias, non solum nos Christianos factos esse, sed *etiam Christum*. Intelligitis Fratres, gratiam Dei super nos—capitis, admiramini, gaudete—*Christus facti sumus*.—Si enim ille *caput est, et nos membra, totus ille homo et nos*."

later Lutherans have gone further than their master, and have found themselves drawn on *to assert, distinctly and in terms*, that very omnipresence of the glorified body which is at the bottom of the tenet which we are examining. At all events, *if it were so, faith, and faith alone* could vitalize and realize it—and that very faith it is, which does realize to us His full presence—removing from our eyes their carnal films—exalting our spiritual senses with a more exquisite refinement—and so rolling back all that intervenes between us and the glorified body of our blessed Lord, as to bring us into the heaven of heavens where He sits. Not in the secrecy of the mass, nor under the veil of the elements therefore

The fathers, when they use these strong terms of corporeal union, do it to exclude the possibility of supposing it a fancy—and to mark the conjunction as a *real* one, a true *spiritual* intercommunion. This is the *union* of the Eucharist. “Postquam ex mortuis surrexit et ascendit ad Patrem est in nobis per spiritum.” He makes Christ say to Mary Magdalene, “*Ascendam ad Patrem meum—tum tange me*”—August. Serm. de Temp. Meaning, evidently, that the distance of place cannot hinder spiritual touching. Again he says that Christ addresses his people, “*Qui venit ad me incorporatur mihi*”—“*veniamus*” he adds, “*intremus ad eum—incorporemur ei*—.” So the author of the Tract de Cœn. Domini: *Nostra et Christi conjunctio nec miscet personas nec unit substantias—sed affectus consociat et confœderat voluntates*. Little did he or Augustine dream that we are joined with Christ and with Christ’s body only in the Eucharist, or there by a quasi-corporeal contact. It shews the inveteracy of old habits, and this *realistic* tendency of the mind, that Luther seems never to have attained a clear perception of *union in the eucharist, without manducation*, as well as the *presence of the body*—so far at least as to *enunciate it*.

are we to look for the Son of God; but we find Him in our souls, and *we hold and feed upon Him in our hearts*—the soul is raised to heaven, and so made present with Him, and *not He brought down to earth.*

2. But even supposing, as we are called upon by this hypothesis to believe, that the glorified body, albeit impalpable to the senses, is yet present, it could be, in itself, of no service to us—for it could be by no application of a material or even angelical body that the spirit could be affected, or the soul fed. On the contrary, even then, it must be, as now, by *inward spiritual workings, and influences wrought correspondingly to its nature, and according to its laws*, that graces are infused into it, or incorporated with it!

Though the glorified body were present, faith still the only medium of union.

And thus in fact, we believe them to be conveyed, not by local changes or transference of the glorified manhood to the scene of the commemoration, but by the power of God working in the heart by faith and love.

And even, if we go beyond what is written, and what some men think allowable or wholesome speculation, and count one of the ineffable gifts therein conferred, to be not *merely a possession, by way of covenant, of all the blessings of Christ's body*, which I think is the true statement, but an inchoate change of the body itself, and the communication of the seed or germ of that glory by which *our own bodies* shall ultimately be changed into the likeness of His glorious body—yet, even then, it is not by the ^a *bodily presence*, that the germ of immortality must be engrafted, but by the divine energy of Him who hath life in Himself, underived and essentially,

^a Neque id sane opus est, quo ipsius participatione fruamur—quando hoc beneficii per spiritum suum nobis Dominus largitur, ut unum corpore spiritu et anima secum fiamus. Vinculum conjunctionis est spiritus

and who worketh all in all. This, however, is a pious imagination only—but, if it were a certain fact, this effluence of a transforming virtue must come from the divine and not the human nature. Besides, why should the material presence of our Lord be more necessary in the eucharist, than in baptism? It is in that initiation and new birth that we put on Christ, and are, through faith, joined to him in that real vital union, from which we have a right to all the inestimable blessings of his cross and passion. It is indeed the *main* rite to which the other is subsidiary—the one gives life—the other sustains it. The actual bodily presence, therefore, is as much required in the one case as in the other—if not *in the one, then in neither—both must possess it not at all, or in the same sense and degree.*

Christi, cu-
jus nexu co-
pulamur,
quidam ve-
luti canal-
is, perquam
quicquid
est Christus
ipse et ha-
bet, ad nos
derivatur.
Si solem
conspici-
mus in ter-
ram emi-
cantem
—cur infe-
rior spiritus
Christi es-
set irradia-
tio ad com-
munionem
carnis et
sanguinis
ejus in nos
trahenden-
dam. From
Chrys. Cal-
vin. Inst.
l. 4. c. 17.

3. And it must not be hastily supposed that this is a mere speculative point—and that it matters not which way it be decided. For, both in its moral and logical consequences, it will be found fraught with results of the utmost moment to the whole frame of our faith, and it will be seen, in some points, to affect it to its very foundation. It is ultimately upon these laws of sense and matter, and the reliance to be placed upon them, that the external evidences of Christianity depend; it is by them alone that we become capable of speaking *in our own persons by sensible experience*, or receiving the transmitted evidences of other men. If the fundamental laws of nature are reversed in one case—not *suspended or overborne, but contradicted*,

This not a
merely spe-
culative
question.

why not in another?—why should the eye or the ear be trusted, if their actions be not regulated by fixed laws? Why should not the apostles have been enthusiasts—in a dream or a delirium—the dupes of a perturbed imagination, instead of the sober, credible witnesses to facts, which *God had given them a moral infallibility in ascertaining?* It overthrows completely all proof of the identity of the man Jesus with the Son of God, which St. John grounds expressly on the evidence of the senses—“*that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.*” It overthrows what St. Luke calls the many infallible proofs of the resurrection, which were none other than those which the senses of the disciples afforded them. It strikes at the ascension which took place publicly for none other end, than that the disciples might have the proof which nature and experience assured them to be the strongest—*the proof of the senses*—for their continued trust in Him who was now exalted to be a Prince and a Saviour. If the fundamental laws which govern matter and its phenomena be capable of reversal, why should not the hypothesis of the Docetæ be the true one, and our Lord, after all, *a phantom?* And yet He Himself says, “*Handle me and see—for a spirit hath not flesh and bones, as ye see me have.*” Again—if matter be capable of receiving not *only spiritual, but hyperspiritual qualities*, why should not the soul be *material?* And what becomes, in this confusion of ideas and dis-

tinctive qualities, of all those arguments for its immortality, drawn from the supposed contrariety of matter and spirit? "The fathers argued for the divinity of the Holy Ghost, from *His ubiquity, as a power belonging to God alone*, communicated to no created spirit or being, such as are the human soul and body of Christ, who was made in all things, like as we are, sin only excepted. If humanity, as in the eucharistic presence, be capable of ubiquity, what becomes of the argument?

This topic might be greatly enlarged, but this is more than enough to shew the extreme importance of preserving inviolate the laws of thought and action, which God has given us; and, without a moral certainty in which, we can neither perform our earthly duties and offices, nor obtain the knowledge which is to fit us for the heavenly kingdom.

4. That the corporeal presence of Christ in the eucharist is no idle speculation, but an important principle, another result will prove. If it be once admitted, that there is no difference between a mystery and a *sensible contradiction* in their claims on our acceptance—if we are called upon to believe the one as implicitly as the other—then, all the elaborate argumentation by which the great masters of reasoning in the Protestant Church have assailed the doctrine of transubstantiation, on the high *a priori* ground of its impossibility, and the incredible

ⁿ Vid. Basil de Spir. Sanct. c. 17, et præced. Vid. Athan. de Spir. Sanct. ad Serapion. Vid. Ambros. de Spir. Sanct. All of them reason, and most soundly, upon this principle.

contradictions which it involved, is overthrown triumphantly. All these chains of reasoning, compacted, as men have conceived till now, of so many links of adamant, are broken as easily as a spider's thread—they are worth nothing in the question—We must try it upon other grounds—and, as we may not understand scripture, any longer, under the limitations of God's general laws, these other evidences will resolve themselves at last into the mere declaration of the church, or rather of its rulers. And if, as the result of it all, this contradiction and physical impossibility is to be received, not on the assurance of scripture, but of church tradition independent of it, the whole ecclesiastical system of the mediæval period, and, by consequence, that of Rome, in which it has received its systematic form, its philosophical vindication, and its authoritative seal, may, when a few broad corruptions are removed, be re-established immediately—it may be transferred, with all its principles, and *exact mutual interdependencies of doctrine and practice*, into the midst of us. There is no resting place till you reach this—no *via media* possible.

5. Nor can any sound reason be given why, if physical contradiction be admitted, moral contradictions should be excluded, if they come under the same authority—we are left, in short—as we deserve to be, if we *abandon these universal laws of mind—without rule for judgment, or foundation for reasoning*; we have neither chart nor compass—reason must submit, not to scripture, but to tradition—tradition is moulded, like so much wax, in the hands of the church, and we are bound

hand and foot. Nobly then has the church of England done her duty to those committed to her charge, in removing, with a stern excision, all that could lead to superstition, or mar the simplicity of the faith. She has had the magnanimity to despise the name, whilst she has retained the true spirit of catholicism—she knows *that what is scriptural must be catholic, under whatever name it goes—though fathers are old, and liturgies are venerable, yet the apostles are older, the word of God more venerable still, and the souls of men more precious than any thing else under the sun.* It was not without a forecast of consequences, and a comprehensive view of all that the question involved, that she saw fit to append the following canon to her Communion Service: “No adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or *unto any corporeal presence of Christ’s natural flesh and blood.* For the sacramental bread and wine remain still in *their very natural substances*, and therefore may not be adored; (*for that were idolatry, to be abhorred of all faithful Christians;*) *and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ’s natural body to be at one time in more places than one.*”

VI. To conclude—such a representation does not exalt, but degrade the awfulness and solemnity of this blessed rite—it does not sink beyond the depths of the understanding—we ask for a mystery, and it gives us a *contradiction*. But we are there surrounded by real mysteries, both of good and evil,

Such representation a degradation of the rite.

which require no such spurious addition; mysteries unfathomable, and yet still drawing us on further and further to look into them. We feel sure that to the most capacious intellect, eternity may leave them as unexhausted as at first.

We cannot draw near, for instance, without pondering upon the fruits of the primeval sin, and the far-sweeping consequences which it has drawn upon God's rational creatures—the death, the misery, and the six thousand years of desolation, of which it has been the cause. *Here is a mystery.*

And then, to repair the sin, there is the revelation of God manifest in the flesh, the eternal Son leaving the bosom of his Father's glory, and sojourning among men—the innumerable pangs of mortality, the hunger and the thirst, and the contumely of wicked men, which he bore for us. And finally, to crown it all, as the hour of the sacrifice drew near, the last supper so full of love—the bloody sweat of Gethsemane, and the drinking alone of the cup of wrath of Almighty God—the kiss of him that betrayed his Master—the flight of them who had been his own familiar friends—and his abandonment, at the last, in that awful solitude of soul, to tread the winepress alone—the cross, and the crown, and the outpoured blood of Calvary—*What a mystery is here!*

Then the wonderful transfer of the pardon thus won, and the merits of the atonement thus offered to the souls as yet unborn, and all the multitudes of the redeemed; and the hand of faith strengthened to put his righteousness on us; and the Spirit working

in us, and transforming us into the very image of Him who has thus saved us by his own blood. *What mysteries are there here to dwell upon!*

And then what solemn offices do we discharge, when we come to his Table, to commemorate this his passion, and receive the fruits of it into our souls. We draw near, witnessing not only our own love and obedience, but witnessing to the world that lieth in wickedness, of man's being dead by sin, and raised to life again by a Redeemer's sacrifice—a monument to the eyes of all of the truth of redemption, and the very presence of God among men! Into what a company are we associated—no longer in communication with a few sinful men, like ourselves, strangers upon earth, and pilgrims to a heavenly country, but taken into a blessed communion with the church universal, below and above—anticipating, already, the employments of paradise, and practising the songs of the blessed—nay, joining with angels and archangels, and all the company of heaven, in praising God and saying, “Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High.”

Again—into what earnestness of intercession and breadth of divine charity are we led—how our heart warms as we pray for all mankind, even all sorts and conditions of men—calling blessings upon them through the Intercessor into whose presence we have come. And then, elevated above the feeling of pain and sorrow for that which *to the world seems death, but is to us the gate of life*, we thank God for the

glorious examples of faith, *even in men like ourselves*, which he has set before us — the saints and martyrs of all times and all lands, and those familiar friends who were dear to us on earth, and who, walking in His faith and fear, are gone before us into their rest! And then the consummation of it all, that ineffable and blessed communion, in which we are identified with Him who is our life, *we one with Him, and He one with us*, knit to Him together with the body of all His faithful people! Finally, the peace and sober assurance of joy, with which, our sins being forgiven, “and our souls washed in his most precious blood,” we join in the song of the angels, the truth of which we now bear in our hearts—“*Glory be to God in the highest, and on earth peace, good will toward men.*”

Truly, brethren, as we found before, that the Christian ministry, though not a priesthood, was still a most holy and divine office—so have we found that the holy communion of the body and blood of Christ is a most blessed mystery, full of joy and comfort, albeit no actual sacrifice, nor corporeal presence be there. *They* destroy its whole dignity, who load the simplicity of the rite with the trappings of empty ceremony, transform the outward signs into magical charms, or interpose a human priesthood between the soul and its God who is in the midst of us. Even as it is, the rite of the Church of England combines all that can melt, or shake, or elevate the soul—if not all that *thrills the feelings*, and, I will not say, *imposes* on the imagination, but *vividly appeals to it*, in those old reverend liturgies, yet all that is

scriptural—all that can be *proved apostolical*—all that the ancient fathers can really be shewn to have possessed—all that we can have with safety—it has a length and depth, and breadth, and height of the gospel about it, which can be but imperfectly realized, even by the ripest saint on earth.

It is not the Christian life—nor a substitute for faith and holiness—but it is its most enlivening exercise, and most powerful support. It is not the exercise of one grace, but of all—the culminating point, where all the virtues which we derive from the Redeemer's fulness—faith, hope, and charity—all meet in one holy band—plain enough to speak, better than any eloquence, even to the lowest and simplest—rich and deep enough for the greatest and wisest of men, and full of blessings for both. Thus considered, there is no language which can be too elevated in speaking of the holy eucharist; too much feeling there cannot be where the love is inconceivable, and the mercies infinite—too much faith there cannot be when there are such evidences of love—too much awe and reverence is impossible, where God, the Father, the Son, and Holy Ghost, is amongst us, blessing us, and filling our hearts with heavenly joy—too lofty a strain for such a theme the human heart cannot conceive, nor human lips pour forth, when angels and archangels may be joining in the song—blessing God and saying, “Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.”

Nobly then does Hooker say—"Let curious and sharp-witted men beat their heads about what questions themselves will, the very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to his very Cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of his gored side; in the wounds of our Redeemer we there dip our tongues; we are dyed red both within and without, our hunger is satisfied and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb and made joyful in the strength of this new wine; this bread hath in it more than the substance which our eyes behold, this cup hallowed with solemn benediction availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities, and purge our sins, as for a sacrifice of thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ; what these elements are in themselves it skilleth not, it is enough that to me which take them they are the body and blood of Christ, his promise in witness hereof sufficeth, his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, O my God thou art true, O my soul thou art happy!"

Hooker, lib.
5. s. 67.

PRELIMINARY REMARKS

TO

LECTURE IV.

"JUSTIFICATION BY FAITH."

I. Justification by faith fundamental to the Gospel. Considered, 1. In the Pharisee and Publican. 2. In St. Paul, and illustrated by the examples of Abraham and David. 3. By the necessary relation between the Creator and his creatures—a proper merit impossible.

II. 1. All parties agreed in the meritorious cause of justification—the Reformed Churches and Rome at variance on the Causa formalis.

2. The doctrine of Rome and its results on the Priesthood of Christ—and the spiritual condition of man.

3. The *positive* doctrine of the Reformation—and *how* faith justifies—and how not.

PRELIMINARY REMARKS

TO

LECTURE IV.

I. **W**E have now set forth in a clear scriptural light, both the priesthood and sacrifice of our Lord and Saviour, and have vindicated both the one and the other from those encroachments on the exclusive attributes of Christ, which the corrupt tendencies of human nature, and the usurpations of an interested priesthood had gradually introduced. It follows that we should consider more distinctly, and at greater length, the *condition upon our part* by which the merits of the sacrifice, and the mediation of the Redeemer become available to us—and are made the instruments of final salvation. How are they transferred to us and become subjective? is it by faith, or is it by works? this involves the very essence of the gospel of Christ, and, as it may be answered, in one way or the other, gives a totally different character to the whole system of practical religion.

Now, the apostle Paul, throughout his epistles, manifestly considers the peculiarities of the

gospel from the standing-point of faith, and constantly opposes to it the *standing-point of Judaism—human merit, or salvation, proximately, by works, that Pharisaism*, in which he had himself been trained, and with which, in its best form, he had been thoroughly imbued, being in all the observances of the law, moral and ceremonial, blameless. It will aid us much therefore in obtaining a clear view of the question, if we consider in the first place, that portrait of the Pharisaic character, in its *theory and practice*, which, in *this very aspect of justification*, our Lord himself contrasts with the self-humbled and self-renouncing publican ^a.

1. It certainly is not obvious at first sight, why so vast a difference, ending in an impassable gulph of separation, should have been made between the two persons, who are thus described by our blessed Lord

^a It is obvious to reply to the case of the Pharisee as Bellarmine does. “Porro Phariseus, non quia dona Dei recensebat, et ipsi Domino gratias agebat, publicano postponi meruit, sed quia tumore superbiæ plenus erat, et in sua justitia ita confidebat ut nihil sibi addi, nihil sibi ignosci peteret.” This is true; but is such pride separable from the conscious possession of an inherent justifying righteousness? was it the peculiar weakness of the Pharisee, or is it not, taking men as they are, its necessary result? On the Romish theory moreover, which recognises a supererogatory holiness, it is possible that there may be nothing to forgive—nothing for which to crave pardon, though much for which to thank God, as did the Pharisee. The fathers of the council of Trent while they claim *a proper merit*, yet with the same breath disclaim all glorying! “Absit tamen ut Christianus homo in seipso vel confidat vel gloriatur et non in Domino cujus est tanta erga omnes homines bonitas, ut eorum velit esse merita quæ sunt ipsius dona.” Concil. Trid. Sess. vi. c. 16.

as approaching the throne of God, and worshipping, as it would appear, with equal sincerity of heart, in his holy temple. There is no reason for supposing that the Pharisee was not, in reality, all that he professed to be—very different from what men usually are, careless, worldly, unthoughtful to regulate their lives by the rule of God's commandments, and their hearts by his love—and very unlike the sinful publican. Nor, from any thing that appears upon the face of the record, can it be fairly argued that his obedience was merely ceremonial, and his religion external—it gives no hint that he was destitute of an *inward* apprehension of the spiritual service due to God, or of real endeavours, up to a certain point, to render to Him that made him, and in whom he lived and moved and had his being, the affections of the heart, as well as the thanksgivings of the lips, and the visible decencies of a godly life. Nay, there are some circumstances which point strongly the other way. For, whilst he enumerates, both negatively and positively, those moral qualities, in which he was favorably distinguished from the sinner who was kneeling by his side, he does not speak of them at all, as though they *were self-derived*, or the *mere un-sanctified* result of his natural strength and virtue. "*I thank thee,*" he says, "*that I am not as other men are*"—he considered all of it therefore, though now a *righteousness inherent*, yet as a gift of God to Him; or there would have been no occasion at all to make a thanksgiving for them, the prominent feature in his address. And, considering the brevity of the whole

narrative, it can hardly be that our Lord intended to mark with disapprobation *the mode* of His address, as disrespectfully succinct. Nor can we doubt that *it is* a matter of the greatest thankfulness, that, whilst others are abandoned to their sins, we ourselves are called to a knowledge of His will, and enabled by His grace to render an active obedience to His commandments. The character of the publican, again, on whose spirit and frame of mind, on this occasion, so signal an approbation is bestowed, had probably borne, as yet, none of those fruits of the spirit which bear witness in the eyes of all men to the reality of the inward conversion; and it contrasted broadly and unfavourably with the rigid conscientiousness of the other. It would not, therefore, have been very unreasonable to conclude, that, in spite of the difference of their addresses, arising from a difference of position and feelings appropriate to it, *each might have been justified upon his own ground*. The publican laden, up to this time, with trespasses and sins, could appeal for acceptance with Him who is of purer eyes than to behold iniquity, *on the ground of mercy only*,

^ No doubt, as Bellarmine says, "Exaltatio humilis et penitentis publicani, aliquid amplius certe significat, quam solam delicti condonationem. Non enim dicuntur exaltari, quibus de-

and a free compassion^a—in fact, the *first justification* of the Romanist and Romanizing Anglicans. But the other, long awakened to a sense of duty, having improved the assistance of the divine Spirit, and strengthened his obedience by a long habit of holy living, might rest *his present* acceptance on his *actual* righteousness, though he sincerely attributed the *meritorious cause* of the whole to God—the second justification of the Romanist.

In what then lay his mistake—or rather his sin? surely, in looking upon all that he *had received*, as though he had not received it—it mattered not at all in the eyes of God, that he attributed the *origination* of it to grace, as he would his health and strength, and natural gifts—he sinned, in considering that any superiority of moral excellence which he possessed was so far his own, as to admit of being presented to God at all as a *ground of reward or merit*; and, in relying for justification, even in the advanced state of the religious life, on any thing but the compassion of his heavenly Father. *From hence*, from this feeling of *property* in his *virtues*, and that self-satisfaction which it is next to impossible not to feel in what we can *immediately* appropriate to ourselves, though remotely referable to another cause—came that pride which despised others less meritorious than himself; he trusted in himself that he was *righteous*, and, in that trust, he forfeited his justification. Had he been however, ten times more righteous than he was; had all the limitations on an inherent holiness which the infection of sin imposes, been removed; had fasts, and alms, and vigils, and prayer, and, what is better than all and includes them all, a *devotion of heart and soul to God* in faith, brought him as near perfection as is compatible with our earthly being; he could never on this ground have obtained acceptance: and, however he might have limited his self-righteous plea by the admission of a divine origination, he must, after all, have been content to stand with the saints of God from the beginning, and have rested

bita dimit-
tuntur, sed
qui ad gra-
dus et ho-
nores eve-
hantur.”
This is
quite true
—but it
sprung from
the act of
forgiveness
on the part
of God,
which fur-
nished the
graces ne-
cessary to
inward
sanctifica-
tion. Bel-
larm. de.
Justif. lib.
ii. c. 12.

his justification upon "*faith without the works of the law.*"

2ndly. The apostle Paul, by fixing upon the great Father of the faithful as the *exemplar of justification*, has removed effectually two difficulties in regard to the application of the doctrine,—one, as to the nature of *the works which do not justify*—and the other, as to *the period in our religious course* when justification is not to him that worketh, but to him, who, without working, believeth in Him that justifieth the ungodly. In fact, it is impossible to imagine any thing more emphatic than the choice of Abraham at all, as a pattern of God's mode of justifying sinners—no ordinary servant of God, whose imperfect services were such as could not abide a scrutiny, but the greatest of all recorded saints, the friend with whom God talked, and brought down the Majesty on high to the conditions of an equal intercourse; of one, who was not only the father of Israel according to the flesh, but of all, without exception, to the world's end, who walk by faith and not by sight, and who, having at length received the promises, are entered into their rest with the people of God.

Nor is there less specialty and emphasis exhibited in the *period* of Abraham's history, on which the Apostle grounds his argument. It is not at Abraham's first surrender of himself to the heavenly guidance, or at his first emancipation, if it ever were so in his case, from the idolatry of his kindred, to the worship of the true God of heaven and earth—when justification by faith would be

reconcilable to the Romanizing theory. It was, on the contrary, when the Saint* had waxed mighty in his holiness, and had well nigh reached that fulness of the stature of Christ, in which all succeeding generations have reverentially regarded him. And by comparing the Romans with the Hebrews, we find the case unaltered, when, by the sacrifice of Isaac upon the altar, and the voluntary surrender of the child of promise, he had performed the most heroic act recorded of any saint, had triumphed, in unconquerable faith, over the yearnings of the heart, the deductions of the natural reason, and the contradiction of the senses, and had thus reached the highest point of evangelical holiness. Yet it is in these circumstances, when he was *perfect before God*, and in this glory of an unparalleled obedience, that the apostle presents him to us, as the proof and example of *justification by faith only*. It is not merely that he touches upon it in passing, but he works it out in a chain of the most stringent and elaborate reasoning; by the use of every form of which plain human language is capable, he excludes works, even the holiest and the mightiest, from participation in the reconciling act, and restricts the formal cause of his justification to faith—faith without the works of the law, or, what the Church of England, with all the reformed churches, considers a precise equivalent, ^b “*justification by faith only*.”

Now, whatever determined the justification of Abraham, must, by unavoidable inference from St. Paul's argument, decide our own; for it is impossible

* Vid. Gen. xv. 6. In reference to this act of trust St. Paul says, Rom. iv. 3. “Abraham believed God, and it was counted to him for righteousness.” Again, ver. 19. in reference to Gen. xvii. 17. on the renewal of the promise of seed. It is the same principle still, Heb. xi. 17, “By faith Abraham, when he was tried, offered up Isaac, &c.”

^b “Fides est formalis iustitia, propter quam homo iustificatur non propter

caritatem. to doubt that the apostle intends the application to
&c.”
Luth. 2. c. be universal; and the case of Abraham is only an
Gal. Bel- unfolding, by the strongest possible reasoning, and
larmine is quite right in drawing the vividness of an unparalleled example, of the gos-
pel scheme of justification, as it must be embraced
the reform- by all whom God hath concluded under sin, both
ed doctrine from this
expression, Jews and Gentiles. If so by holy Abraham, *a for-*
“Non solum *tiori by us*. And so he winds up the whole argu-
vox illa ment himself. “He was strong in faith, giving glory
'formalis,' to God; and being fully persuaded that, what He had
significat promised, He was able also to perform. And *there-*
veram cau- fore it was imputed to him for righteousness. Now it
sam, sed eti- was not written for his sake alone, that it was
am antithe- imputed to him; but for *us also, to whom it shall*
sis, qua fi- be imputed, if we believe on Him that raised up
dem oppo- Jesus our Lord from the dead; who was delivered
nit caritati—and to
—and to every thing
else, in the work of jus-
tification— or it would
not be “by
faith only.”
Rom. iv. Jesus our Lord from the dead; who was delivered
20—25. for our offences, and was raised again for our justi-
fication.” “Therefore *being justified by faith, we*
Rom. v. 1, 2. *have peace with God through our Lord Jesus Christ :*
by whom also we have access by faith into this grace
wherein we stand, and rejoice in hope of the glory
of God.”

And precisely similar to the case of holy Abraham is that of David, whom the Apostle quotes in illustration of the same principle. It is not David, stained with the guilt of adultery and murder, and imploring, in the agony of repentance, that the holy Spirit might not be taken from him, and that a new heart and a right spirit might be created within him, whom the Apostle quotes; for, in such a case, as in Abraham's, no one could deny that grace and mercy,

through faith, would be the sole grounds of acceptance. But it is David, in the enjoyment of God's favour, and the restoration of His love in his heart; it is David, in the beauty of holiness, that exclaims, "*Blessed is the man whose unrighteousness is forgiven, and whose sin is covered.*" The whole tenor, therefore, of the apostle's reasoning, and the examples by which he illustrates it, if he is allowed to know his own mind, and to have any clear conception of the worth of an argument, prove that the *works of the law which do not justify*—^a are moral works, nay, the very highest and noblest, such as Abraham's; and that the justification *by faith only* of which he speaks, applies *not to the commencement merely, but the ripeness of a holy life*; and both together are decisive against the *Romanist interpretation*.

^a Among those who oppose the doctrine of justification by faith only there is, here, a complete opposition of opinion. Some allow that it is impossible to deny, that the apostle means moral works, unless we are to accuse him of reasoning at random—but that this is anterior to baptismal justification—others, that they are ceremonial works, and that there is no such limitation to their unjustifying nature. Each refutes the other.

So does the corresponding passage in St. James prove with equal clearness, by the adduction of *the instance of Rahab*^b, that the writer is not speaking, as Bellarmine will have it, exclusively of the *advanced*

^b The following is the *tour de force* by which Bellarmine escapes the difficulty of the example of Abraham, whom he *allows to have been already justified*, being adduced by the apostle in an exposition of the *first justification*, and Raab, who had not been already justified, when he was speaking of the second justification, *qua fit justus justior*. "Porro sicut Paulus, cum loqueretur de prima justificatione, attulit exemplum Abrahæ, quod erat secundæ, ut probaret a majori non posse impium justificari ex operibus sine fide, si Abraham justus, non est factus justior ex operibus sine fide. Sic Jacobus, cum loqueretur de secunda justificatione, attulit exemplum Raab, quod est primæ justificationis ut probaret a majori, justum fieri justiore ex operibus, et non ex fide tantum." Bellar. de Justif. lib. iv. c. 19.

condition of the saints, where justification may be predicated of works without contradicting the free justification by faith—for certainly that state cannot be predicated of her.

Whatever the apostle asserts of works, must be applicable alike to *all* conditions and stages of the evangelical state, from Rahab to Abraham; for he adduces examples from each of them. It is not thus that the apostles should be harmonized. It is clear, I think, that St. James is so far from denying that *faith* only justifies, *that he avowedly takes it for granted*—for he says expressly, at the very moment that he adduces the works of Abraham as proofs of
 Jam. ii. 23. his faith, and as perfecting it, “and the scripture was fulfilled which saith, *Abraham believed God*, and it—that is, *his faith*—*was imputed to him for righteousness*,”—and this, to the very terms used, is St. Paul’s conclusion. He is contrasting what certain insincere brethren *called faith*—the barren belief, without any life in it, such as is *the faith of devils*—with faith really and truly so. The apostle knows nothing of the *fides informis* and the *fides formata*, which is a scholastic figment of which scripture has not a trace—he compares *real faith* with what hypocrites called by the same name, but which was not faith but something else; and he is describing the manner in which the sincerity of their profession may be
 Jam. ii. 18. tested—“Yea, a man may say, Thou hast faith, and I have works—*shew me thy faith without thy works, and I will shew thee my faith by my works*.” Here again, as in the other case, faith is taken for granted as *the*

thing needful, the thing by the possession of which in the heart we are to be justified—and of the presence and power of which external evidence was to be exhibited. There is the most perfect agreement, therefore, between the two apostles, though, in some respects, from the difference of the errors which they combat, they regard the gospel and the law, with the relation of faith and works, from distinct points of view^a. Among all the explanations which have been

^a Jac. ii. 24. Vid. Pol. Syn. Crit. “Hic nobilis oritur quæstio—quo pacto Jacobus cum Paulo conciliandus est. Res. 1. Non desunt qui nodum scindunt, cui solvendo se impares fatentur,”—this was once Luther’s proceeding. Res. 2. Non excludit *Paulus* opera omnia a negotio justificationis ut constat ex Rom. ii. Factores legis justificantur. Nec Jacobus vult nos partim fide, partim operibus, justificari, sic enim secum ipse pugnaret. Vid. v. 23. Sed quænam est illa consequentia? “Abraham credidit, &c. ergo justificatus est *ex operibus*.” Res. 3. 1. Distinguendum est de operibus quæ aliter in Jacobo, aliter in Paulo accipi volunt, quod nec uno modo explicant—S. Paulus intelligit perfectam et perpetuam legis observationem quæ fidei in Christum opponitur—Jacobus autem opera intelligit *ea quæ fidem demonstrant*—per opera hic *intelligit fidem operantem*—this is nearly Bull’s interpretation, works issuing from faith, that is, the Christian life. Sed durum hoc est nec satis congruum cum v. 22. 2. Loquitur Paulus de operibus tantum irrogenitorum, sive quæ fidem Christi antecedunt, et ex sola legis cognitione oriuntur, et de ritualibus—Jacobus vero de operibus fidem consequentibus, et ex fide pullulantibus, et a fide directis—opponit Paulus fidei non opera quæ ex fide procedunt, sed ea quæ, sive fide sive ex nativis hominum viribus, et humana tantum institutione, præstari possunt. This is Bellarmine’s view. Res. 4. Satis constat, Paulum, non minus quam Jacobum, agere de operibus non tantum ceremonialibus, sed et moralibus, siquidem de ea lege loquitur quæ peccatum monstrat, Rom. iii. 20, et cui totus mundus obstrictus erat—et de operibus et ante et post fidem, in statu sive

offered from Hooker downwards, this appears the simplest, and keeps the closest to the tenor of St. James's words, and the declared purpose of his argument. We may, surely, conclude, therefore, that *in man*, at least, there is no such inherent goodness as in the eyes of Almighty God can avail for our justification, either first or second,—nothing to absolve us from the universal condemnation—*absolutely nothing of merit*—first or last.

3. But we may take higher and bolder ground, and assert that to no condition of being whatsoever, no, not even to the most exalted angelic nature, is such a plea of *meritorious works or meritorious holi-*

naturæ sive gratiæ, ut ex eo constat quod agit de operibus Abrahami et Davidis, iisque post conversionem et fidem præstitis. This is the view of works adopted in the text, nor do I see how the conclusions to be drawn from those examples can be avoided; even Bellarmine allows that Abraham was already justified, when he is said to be justified again: Jackson likewise so interprets it. So of faith, Loquitur Paulus de fide vera et viva, ut liquet—Jacobus autem de fide falsa, vana, mortua, quæ operibus caret—ut facile probatur, quod Jacobus de illa fide agit quæ communis est reprobis ipsisque dæmonibus, v. 19, 20—(this must likewise be considered as a point proved) R. 5. Distinguendum est de voce justificationis. He gives here the interpretation of Grotius for δικαιοῦσθαι, that *forensic* meaning which Bull likewise adopts, δικαιοῦσθαι ergo modo significat justum reddi, modo ut justum tractari, &c.—sumantur verba ita, ut intelligantur tum Abraham tum Rahab a Deo tractari, ita ut ii qui justii sunt tractari solent, non tantum respiciente ipsorum fidem, sed ex fide perfecta opera—Non placet, &c. 1. Falsa est hæc distinctio, ut constat ex Rom. iii. 28. 2. 3. 4. 6. 2. Sic justificationem cum sanctificatione confundunt. 3. Ad primam justificationem opera fidei requiruntur, de quibus loquitur Jacobus, et ad secundam justificationem inutilia sunt opera legis de quibus loquitur Paulus.

ness applicable, in *any propriety of speech* ! how much less to any creature, in the acknowledged condition of the human race, whether before or after their restoration to communion with God, and their forfeited sonship, in Christ Jesus.—

There is surely something fundamentally wrong in applying, without the most cautious restriction, terms arising from our relations to each other, and primarily, if not exclusively, applicable to them, to those relations, so unapproachably peculiar, and in some respects inimitable by the creature, in which we stand to the Almighty Creator. For instance—it matters not at all, how wide a separation there may be, in earthly rank and outward distinction, between man and man, or any other created beings

A fundamental error in attributing an independent worth to a creature.

Justificatio Pauli est in judicio absolvi et justum judicari coram tribunali Dei—Jacobus autem est justum declarari vel 1. coram hominibus, 2. coram Deo. The first of these is Mr. Faber's interpretation: Calvin's may include *both*. "Justificatur operibus, hoc est, ex *fructibus cognoscitur* et approbatur ejus justitia." Vid. Calv. Com. in Jac. ii. 24. that is, they prove to God and man the sincerity of the faith. Res. 6. Jacobus et Paulus non difficulter conciliari possunt, ex discrepantia scopi, adversariorum, et quæstionum quas tractant. Paulus cum iis contendens qui merita sua jactabant, disputat de ratione et causa justificationis—docetque nos sola fide justificari. Jacobus adversus eos disserit qui fidem crepabant dum sceleribus scaterent—ita contrario ordine disputat de justificationis effectis ut Paulus contra a causis ad effecta ascendit. Consilium Jacobi non erat *disputare quomodo justificemur, sed cujusmodi sit illa fides qua justificemur*—το κρινόμενον apud Paulum erat, an Abrahamus peccator erat necne, et hic, sola fides, in Christum, ipsum justificabat—apud Jacobum autem erat—an Abrahamus erat hypocrita, an vere fidelis amansque Dei; et hic opera ipsius justificabant. These last remarks are a masterly summary of the question.

B b

towards each other. There may be a *ratio dati acceptique* from every one towards every other, to form a ground for mutual obligations and deservings. The very lowest can contribute something to the very highest—the highest, by virtue of a controlling law imposed upon him from without, is under obligations, not of choice but of duty, to the very lowest. But, in comparison with the Supreme, there is neither high nor low—all distinctions vanish, and

* And this all beings are brought into one flat level by the side of his inaccessible greatness. He alone is *αὐτάρκης*—He gives every thing and receives nothing save in *semblance*—for it is of His own gifts that He *seems* to receive again; τὰ σὰ ἐκ τῶν σῶν προσφέρομεν^a. For, from the offerings of the fruits of the earth up to those sacrifices of the heart and soul which are better than holocausts and rivers of oil, it is only presenting to Him that which His own hands, by the mechanism of nature, or the operations of grace, have formed and perfected. Being the absolute fountain and original of all power, as well as goodness, every subordinate exercise either of the one, or of the other, is not only *merely permissive*, but is really the exercise by another will of a portion of His strength, or a ray of the unoriginated goodness. When, therefore, issuing forth from His own unfathomable Deity, he has pronounced that created things were good—nay, as they came *fresh from His hand, very good*—it is only because they are emanations of His own power and goodness; and because

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they bear upon them, in the proportion of an inferior nature, the image and reflection of Himself. And so it is in that most wonderful exertion of Almighty power, to the possibility of which all abstract reasoning is opposed, and which rests its demonstration on our *experience of it*, and on nothing else; I mean, in the *creation of an independent will*, beings with a free and voluntary action; for this independence is only good, so far as, if we may say so, it is *dependent*—the smallest deviation from the eternal will, or separation from it, is a separation from happiness, and not only, so far, a negation of bliss, but instantly leading to positive misery. A *free will*, yet moving in complete unison with another—with an intense consciousness of separate existence, and exercise of individual energies—yet drawing the consummation of its happiness, all the while, from the sense of another being's perfection, and not its own, save in relation to that other—*this is the mystery of a blessed Spirit*. The first mark therefore of a fallen being, is the loss of this consciousness of God's existence in all things and through all things; the departure of this *forensic* dependency—a *looking inwards* for merit and objects of moral contemplation, and a *revolution of all things round the separate self*.

Hence all corruption and all misery in intelligent beings. Hence, on the other hand, from an enlarged perception of this truth, the growth of humility, in an exact proportion with that growth in grace which throws us more and more out of ourselves—the soul perfecting itself, in the same degree that the image of

But surely it is over-hazardous to claim this *free-will*, self-moving and self-balanced, as the point, in which man at his creation, was made in God's image—We would not deny a reflected resemblance even here, as well as in holiness—but there is an impassable gulph between this sovereign faculty of will, in the self-existent, and the created. One result of such a theory, is the claim of a similar lordly independence in the regenerated man, such as Rome claims for her saints—And over the mere bodily appetites and senses, things essentially slavish and made to obey—it may be

true, though the Stoic shares this omnipotent will with the Symeons and Antonies—But the perfect will of God in the inner heart and soul—who in the flesh, can attain this entire freedom of the sons of God? still less, by his own strong volition? There is on these points not only infinitely more theology, but more true philosophy, in the ultra-Calvinian than in the ultra-Arminian school.

the divine goodness, the sole source of the divine complacency, is reflected to God *from* His creatures, who are assimilated to their Creator, and, as far as may be without the disturbance of individual feeling and functions, absorbed in Him. The very highest archangel therefore, that stands before the throne of God, and is transfigured into an unimaginable glory by his approach to the beatific vision, is just as much *a debtor*, for all he has, within him and without him, of excellent strength and purity of nature, as the very lowest creature into which God has breathed the breath of life; and is just as much deprived of the plea of merit or a self-supported righteousness. In regard therefore to any thing of merit as towards Almighty God, there is an *impossibility* in it; some contradiction in the very idea of any goodness *properly our own*, by *appendancy*, or *inherency*, or *otherwise*, as distinct from the Author of all good. And where, according to its capacity, and the faculties given it, this representation of the divine goodness is not to be found in any being, there God cannot look with complacency; and, either actually or reputatively, there must be this sinlessness restored, without which there can be no communion between God and his intelligent creatures^b. Let us then apply this to the justification of fallen man, in the sight of his Maker, and see by what process in the church of Rome, and the churches of the reformation respectively, this

^b Where is this to be found? in man? certainly not—but in the *fulness of Christ—without man*—made his own by a living and *justifying faith*.

great thing is represented as accomplished—how much is attributed to man, and in what way; and what to the High Priest, who has stepped between him, and the punishment of his transgression.

II. 1. And here all parties who call themselves ^aChristians are perfectly agreed, that, whatsoever change be effected by the state of grace, not only is the *natural* condition of man such as to render him the just object of wrath and future punishment, but that his powers of acting and willing are so debilitated by the fall, and the corruption of his nature so profoundly seated, that he cannot, of his own power, return to God, or offer a propitiation for his sins. All are agreed to the fullest extent, that the satisfaction to the divine attributes, which is thus indispensable to open the way to reconciliation and recovery, has been paid, fully and perfectly, by the sacrifice of the Son of God upon the cross.

This is the sole meritorious cause of our redemption; a true sacrifice, and a complete satisfaction to the divine justice; so that, out of Him or apart from Him, there is no salvation, seeing that in His blood alone is the price for souls, and, in His divine grace, the sole instrument of their cleansing, to be found—God looks on no other. Christ therefore is confessed by all churches to be the only *meritorious cause* of the soul's salvation.

2. Another point is likewise beyond all controversy, that, in so turning the soul to God as to prepare it for the efficacious application of the sacrifice, the *first grace*, the quickening motion heavenward, it.

The statement of Rome and the Reformation compared. a "Si quis dixerit hominem suis operibus quæ vel per humanæ naturæ vires vel per legis doctrinam fieri, absque divina per Jesum Christum gratia posse justificari coram Deo; anathema sit." Concil. Trid. sess. 6. In her *first abstract statements* of Christ's sole proper merit, and the incapacity of nature without grace, Rome is faultless. No theology can produce more unlimited confessions of this ultimate dependence. Her fatal fault is the *obscuration* of the grand truth by what she piles upon it.

a "Unica formalis causa justificationis est iustitia Dei; non qua ipse justus est, sed qua nos justos facit; qua videlicet ab eo donati, renovamur spiritu mentis nostræ, et non modo reputamur, sed vere justi nominamur et sumus, iustitiam in nobis recipientes." Concil. Trid. Sess. 6. And this in a moment; "Infusio gratiæ fit in instante." Aquin. b "Primus homo non fuit creatus *in gratia*," says Aquinas, par. I. q. 95. "... Illa prima subjectio qua ratio subiciebatur Deo, non erat solum secundum naturam, sed secundum supernaturale donum gratiæ." So all the school-

from which all the rest originate, is not from the heart of man, but from the Spirit of God. But here we begin to separate; for, when it is asked, when and how are we actually *accounted righteous* in God's sight, really restored to his favor, and no longer regarded by Him as alienated, but as His children, if not by nature, yet by grace and adoption, the Romanist teaches that the *formal cause*—the true *immediate reason of our justification*—is *righteousness infused into the soul*. a "The sole, formal, and real cause of our justification is the righteousness of God—not that where-with He Himself is righteous—but that with which He makes *us* righteous—that, with which being by Him gifted, we are renewed in the spirit of our minds, and are not only accounted, but are truly called righteous and *are* so, receiving righteousness in ourselves."

According, therefore, to the church of Rome, the actual and immediate condition of man's acquittal by his Maker, from the penalty of sin, is no act of *gratuitous mercy*, granted to one still a sinner; but the possession of that inward worth, which, in rendering an entire obedience to the divine law, is exempt, of *necessity*, from that penalty which was only inflicted in *consequence of transgression*. According to that scholastic theology, which, in all its false philosophy and human teaching, was the guide of the Tridentine council, and is the systematic form of Romanism, he is thus replaced in the condition of Adam before his fall. As the *deprivation of* b *original righteousness* was the consequence of sin,

and the corruption of human nature consisted in it; and as it is the immediate cause of that total depravity which has been entailed upon the inheritors of Adam's fall; so its restitution, through the merits of Christ, produces the renovation of the whole man, even that new creation which is the work of the great regenerator. And this *original righteousness*, moreover, did not consist, simply, in the holy *harmony and temperament of nature* in the first man, by which, without the invasion of the particular propensities on the rights of the whole, the intellectual and moral being, in its totality, was maintained by conscience, in obedience to the divine law, and in union with its Creator. It was a something *super-added to his nature*—a sort of resident glory which tabernacled within him—partly of the soul, therefore, and partly not—not of the essence of the man, but joined to it.

Such a description of the Adamic state is manifestly, if not unscriptural, yet not declared, nor any thing like it, in scripture—a human imagination, with a certain glitter and gloss about it, which attracts the mind, and does not betray, upon its surface, any dangerous consequences, as the result of its adoption. But nowhere is it without danger to *theorize beyond scripture*—the next step will always shew the deviation from the truth, which the first scarcely betrayed, while it has the innocent look of a pious supposition, or a holy imagination merely. It is not from this, as the *first discovered* truth, that the Romanists have drawn their *causa formalis* of justification; it is a

men of the
13th and
14th cent.
This is a
very different
doctrine from
the catholic
truth, that
man in his
innocence
was God's
image, and
holy by
union with
him in soul
and spirit.
Προσγενο-
μενον ἁγίου
Πνεύματος
χαρακτη-
ριστικὸν
ἰδίωμα.
Clem. Alex.
Strom. vi.
16. Δὸς
πνευμάτων
διαφοράς
ἴσμεν
ἡμεῖς, ὃν τὸ
μὲν καλεῖ-
ται ψυχὴ·
τὸ δὲ μεῖζον
τῆς ψυχῆς,
Θεοῦ δὲ εἰ-
κόνα καὶ
ὁμοίωσιν.
Tatianorat.
con. Græcos.
xviii. "Eam
quam ha-
bui" (i. e.
Adamus)
"a spiritu
sanctitatis
stolam ami-
si per ino-
bedienti-
am." Iren.
lib. 3. c. 37.
Οὐ πορφυ-
ρίδα περι-
κεμένῃ.....
ἀλλ' ἀντὶ
μὲν τῆς
ἀλουργίδος
τὴν ἀρετὴν
ἠμφισμέ-
νη, &c.

Greg. Nys- theory conceived by scholastic subtlety, in order to
de Hom. justify the other—the assumption of an imaginary
Opif. c. 4. cause of an imaginary effect—the conclusion was
So all the foregone before the premises were *invented*.
Catholic Fathers ;
but *this is not the school doc-*

trine, though Bull seems to think so
Vid. his State of Man before the Fall.
Vid. Jackson, vol. iii. pp. 5, 6.
a This is visible even in that great work on the Ni-
cene faith by which he has earned the last-
ing gratitude of the Church of Christ.

Deeply is every Protestant concerned, as Jackson says, in denying this statement of the *nature of original sin* ; and it is greatly to be regretted, that any divines of the Church of England, especially such a name as Bull, should have given it their sanction. But he was sometimes rash and venturesome, seeking opportunity for the display of that quickness and fertility of mind, and, let it be said, with all reverence to so great a name, of that hardihood and dashing confidence^a, and undue contempt for those who differed from him, which makes him an unsafe guide on some most important points of gospel truth.

No dogma lies barren in scholastic theology, where, historically speaking, the intellect has been taxed to the uttermost to give an argumentative basis to practical corruptions already adopted for the sake of their hierarchical influences. Let us look therefore at the immediate consequence of *this*. It necessarily followed, that, as the restitution of this presence restored the righteousness, of which its removal constituted the loss, so, any thing of seeming corruption or infirmity, which still lingers, could neither now, nor formerly, have *the real, penal nature of sin*^b—for to imagine that it had, would be destructive to the hypothesis, supposed to be true, both of the nature of the Adamic righteousness, and of the righteousness of the regenerate. Hence comes that awful

^b Or, on this infusion of grace, we could not have that full inherent righteousness which constitutes our justification. Infinitely more wisely and scripturally does our own church make original sin, not a mere negation, but a positive fault or infection of nature.

tampering, which characterizes Romanism, with the deadly nature which scripture declares to be inherent in all sin whatever—hence the daring limitation of its extent—the *extenuation* of its guilt—the *invention of sins venial*—that is, sins which have nothing in them to call for condemnation—*sins that are no sins*, though, for the sake of decency, they who thus palter with scripture, cloak the thought with the modifying epithet—and *all* this, that the schools may find a way of cheating with *words* the requisitions of conscience and the truths of the heart; and may exempt the possessor of *their righteousness inherent*, from the stain of actual corruption, or such inward motion even as participated in the nature of sin^a.

It is not only a melancholy reflection, but an awful one, that the verities of holy writ, and the broadest facts of human nature, should be lengthened or shortened, as it may be, to fit a figment of the brain—and that the charge of immortal souls should rest with a church which imposes a *system of notions* instead of the living truths of the gospel, and cares neither for apostles nor prophets, in comparison with ecclesiastical interests, and a definition of the schools! “This infection of nature,” says our own church, speaking with apostles and her Lord, “doth remain, yea, even in them that are regenerated, whereby the lust of the flesh, the *φρόνημα σαρκὸς*, is not subject to the law of God; and although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin!”

The latter results from the “carentia justitiæ originalis debitæ inesse.”

^a Of venial sins Aquinas says, “Unus actus charitatis potest delere omnia venialia sine actuali cogitatione eorum manifestum est, generali confessione, pectoris tunsione et oratione dominica quales cum detestatione peccati sunt, peccata venialia remitti, episcopali etiam benedictione aqua benedictæ aspersione, &c. &c.”

Art. 9th.

Inherency
the essence
of the Ro-
manist jus-
tification.

a "Instru-
mental-
item cau-
sa sacra-
mentum
baptismi
quod est
sacramen-
tum fidei,
sine qua
nulla un-
quam cui-
quam con-
tigit justifi-
catio."

Concil.
Trid. Sess.
6. Baptism
therefore is,
ipso facto,
justifica-
tion and
sanctifica-
tion in one.
A removal
as well as
pardon of
original sin
—in con-
tradiction
both to
scripture
and experi-
ence. If
original sin
be extin-
guished in
baptism,
how can it
revive in
the same
parties
when they
come to
years of
reason?
"Bap-
tism," says
Jackson,
"is rather
a sacra-
mental con-
secration
than an

It is to be carefully observed and remembered, that the *essence of the Romanist scheme of justification*, is in its *inherency* or *inwardness* to us, and that this portion of it alone is *de fide*—whether it be a quality or not remains an open question entirely—Aquinas denying it to be so, while the master of the sentences asserts that it is a quality. So that the true and only test of the Romanism of any theory, whether called catholic or not, is simply this—Do you make your justifying righteousness inherent or not? if you do, you are with Rome.

And, from the very fact of inherency, and the realism naturally suggested by the metaphor, it is easy to see how the schoolmen should be led to give *grace* a sort of substance—a *reale et positivum quiddam*—distinct from the mere communication of divine assistance to the soul, and which, as we shall see hereafter, is of great importance in another modification, if, indeed, modification it be, of the scholastic scheme.

And this inherent righteousness, ὅτι πᾶς ἐστὶ, is, by natural consequence, with all its great results and fruits, the offspring, *ex opere operato*, of the sacramental rite. "Baptism is the sole instrumental cause"—*faith* has nothing to do with it—for, *indeed, faith there is none*, in this scheme, till after it—and, even after it, it is not then faith in Christ and Christ's blood, but *faith in baptism*. To baptism, the church of the reformation, following *scripture*, assures us that *repentance and faith* are necessary—that *faith and repentance come of baptism* is the Romanizing theory—faith before, even in adults, being *informis*, no better than the faith of devils.

But another effect of our restoration from this fallen condition, is the re-establishment of our free-will—of a full power, henceforth, to work by our own innate strength and vigour; and an independency of action, which necessarily follows from the removal of the cause which held it in bondage. The growth and indefinite increase of grace, therefore, depends *solely* upon the man himself—and not only will such increase follow from God's grace, and from that watchful tenderness which apportions the strength given to the wants and capacities of his children; but it comes as a *debt*, and as a *matter of right*. There is a *real merit*, an *actually justifying power in good works as such*. The *second* justification of the soul, and the final attainment of heavenly glory, is no longer an act of grace upon the part of God, but a debt paid to the merits of the saints. And so our good works, according to Bellarmine, are indispensable to salvation; not only *necessitate medii*, a necessary preparation for the heavenly kingdom; and *necessitate precepti*, because such is God's command to us; but mainly, *necessitate efficiencie*, as inseparable cause and effect.

There can be no doubt at all as to the *real* attachment of *merit* to human works upon this scheme—it is not used in a mere secondary sense, as we might be inclined in charity to suppose—not in that sense of *fitting* or *preparing* for the attainment of an object, in which it is applied by so many of the old catholic fathers; but it is really used in the broad, coarse, sense of *deserving*; and the Council of Trent have

extinction of sin." There is confusion of thought as well as error in the statement, that the faith of baptized infants comes from baptism—after it, certainly—and from God's grace certainly—but why from outward baptism as such? if so, why is it not in all that are baptized? or how does it spring up in those who are not baptized in infancy? But this extension of man's arbitrium liberum is a logical consequence of the tenet of Adam's supernatural gift of grace—for the human nature merely could not be so injured by the removal of this extraneous power as to require much exertion to rectify. Nor

can this be justified by the *abdetov-*
stov of the Oriental Fathers from the time of Justin—that claim of will, and power of choice and acting, on which they insist—in strong contrast frequently, with the great Fathers of the West. They seem to *Pelagianize*, according to Bp. Cox's well-known aphorism. But they were contending against that *Manichean heresy*, which so long infected the eastern and even the western church—for Augustine himself was once a disciple of it. They contend against the dreadful and profligate predestinarianism of that school—hence their *seeming*

denounced an *anathema* on all who shall deny their meritoriousness. And even some of the best and most devout of the Romanist commentators, such as Jansenius^b, men who are incomparably the best speci-

^a “ Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita, aut, ipsum justificatum bonis operibus quæ ab eo per Dei gratiam, et Jesu Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, et ipsius vitæ æternæ, si in gratia decesserit, consecutionem, atque etiam gloriæ augmentum : anathema sit.” Conc. Trid. Sess. vi. Can. xxxii. It is utterly folly, after this, to talk about referring every thing to God’s glory; and, by the thought that they came originally from him, to rebuke the pride of the heart—it is a mere confession, after all, of an inevitable result.

^b In connection with a right understanding of the fathers, and their opposition to the Tridentine definitions, on the question of justification by faith only, their use of the term *merit* should be generally known. “ For the better understanding of the meaning of the fathers on this point,” says Usher, “ we may observe, that *merits* in their writings do ordinarily signify nothing but *works*—to *merit*, simply to *procure* or to *attain*, without any relation at all to the dignity either of the person or the work.” He then proves that the Romanists themselves are aware of this usage, and its contrariety to their own use of the same term. “ Verum quidem est, neque id me fugit, usurpari nonnunquam nomen meriti, ubi nulla est ratio meriti, neque ex congruo neque de condigno.” And. Veg. Defens. Concil. Trid. de Justif. lib. 8. c. 8.

“ Si aliquis vocabulo promerendi usus est, aliter non intellexit quam consecutionem de facto.” Stap. Prompt. Cathol. Fer. v. post Dominic. Passion.

“ Vocabulum merendi apud veteres ecclesiasticos scriptores fere idem valet quod consequi, seu aptum idoneumque fieri ad consequendum.” Georg. Cassand. Schol. in Hymn. eccl. oper. p. 179.

Then, after quoting Augustine, “ On the other side, the same father affirmeth that St. Paul, for his persecutions and blasphemies,

mens of the influences of the system, are rigid main-^{leaning to the oppo-}
 tainers of the doctrine in question, and place the^{site ex-}
 desert of the wicked, as meriting eternal punish-^{treme.}
 ment, and that of the good, as meriting heavenly
 bliss, precisely upon the same footing—a melancholy
 proof of the Antichristian working of the dogma
 even upon the humblest minds which are submitted

to its operation. ^a When, therefore, Romanists and ^a That God
 Romanizing divines speak of God's *free* mercy in ^{rewards us}
 for our
 works done
 in faith—

merited (that is, found the grace) to be named a vessel of that,
 election; having reference to that in 1 Tim. i. 13, 'Who was through
 before a blasphemer, and a persecutor, and injurious; but I ob- Christ, God
 tained mercy.' Where, instead of ἡλεήθην, which the vulgar Latin attributes
 translateth, 'misericordiam consecutus sum,' St. Cyprian read- a worth to
 eth, 'misericordiam merui,' I merited mercy. 'Pro persecuti- them, and
 onibus et blasphemiiis, vas electionis meruit nominari.' " August. that such is
 de Prædest. et Grat. the lan-
 guage of
 scripture no
 Protestant
 denies.—

" Howsoever, therefore, the ancient doctors may seem, unto But this is
 those that are not well acquainted with their language, to speak of not Romish
 merits as the Romanists do, yet have they nothing common with merit—So
 them, but the bare word; in the thing itself they differ as much while he
 from them, every way, as our Church doth." Usher's Answer to thinks no
 a Jesuit, chap. xii. pp. 478, 479. Cantab. 1835. sins, in
 themselves,
 venial, yet
 he is cer-
 tain that
 the innu-
 merable
 lapses and
 imperfecti-
 ons of the
 saints are
 forgiven,
 without the
 unscriptu-
 ral hypo-
 thesis of
 Rome.

Similar is the latitude in which they use another set of words
 drawn from the legal vocabulary, such as "satisfactio;" meaning
 not that payment of a due which is literally complete, and meritorious
 of forgiveness, or of reward, but that appropriate punishment or
 suffering which Almighty God has attached to certain acts of
 guilt, which it is fit to endure, that we may be in a condition for
 receiving pardon. So a contrite heart may be called a satisfac-
 tion for sin—i. e. the sorrow appropriate to it, and conditional to its
 pardon. Death, even in those redeemed by Christ Jesus through
 faith, might in this sense be called a satisfaction to Almighty God
 for sin, i. e. the appropriate suffering which, even in the regene-
 rate, he has attached to a sinful nature; and the endurance of which
 is so far paying a debt to justice. Bp. Wilson often speaks thus.

a Yet no one who rests his hopes on this living faith denies, any more than the Romanist, the necessity of the *inward cross*, as well as the eye of faith fixed on the cross without. No one who rests *immediately* on his Saviour throughout professes to *debar himself* from those comforts, which, consistently with a self-denying trust, he may derive from such fruits of the Spirit as evidence for him *sufficiently his real union* with Christ, though not his deserving in the sight of God. "I have fought a good fight—I have kept the faith," may be the *soulace* of every devout Christian. —And at

calling sinners without merits and deservings of their own, and of the wondrous debt which we owe to him for such an unparalleled lovingkindness, it is only in reference to the *baptismal* call, the grace of the *first* justification and no more. When they speak of looking to the *cross* of Christ for hope and trust, it is not in the apostolic sense that they mean to speak, of trust in the cross for acceptance, but it is the *cross* in themselves, and in their own bosoms*; not a looking to the great Redeemer, standing at the right hand of God, and there pleading in behalf of sinners the propitiation for sins which he offered up, once for all, upon the accursed tree.

Throwing aside, for a moment, the other consequences of this awful position of the meritoriousness of human works, and the effects which it produces on the whole relation of the penitent to the divine mercy, I would draw your earnest attention to its effects upon the Priesthood of our blessed Saviour. The catholic doctrine is, that the precious blood shed upon the cross, is perpetuated by the hypostatic union of the Godhead with the manhood, just as though it were every instant renewed; and that it is applied to our souls daily, for the remission of sin, through the mediatorship of our great High Priest.

But, according to the Romanist scheme, this *forensic application* of Christ's merits is only once demanded, and that is, upon our first reconciliation to Almighty God! When that is once effected, we possess such a righteousness of our own, as can stand of itself before the presence of the Judge, and challenge

the scrutiny of Him from whom no secrets are hid. We need a Mediator no more, for we may now, in our own strength and goodness, approach the presence of the Most High. So did Adam, in the radiancy of his first innocency, when he communed with angels, and stood unfearing before God. So may we, on the recovery, in our own persons, of the robe which we had lost. Look then at the consequence—that union with God which is essential to the perfection and happiness of the creature, is no longer carried on by our inherency in our Head, even Christ, who forms the true and only communication between God and man; but by an inherency of some other kind—and that, of course, is no other than our own righteousness, and that attraction which must always subsist between the great Source of goodness and all that is in His likeness.

Hence, to all such, the Priesthood of Christ is of no benefit—but must of necessity be thrown aside—it was of service for the original infusion of grace and might be so again, for its reinfusion when lost—but no more than this. What an awful delusion upon men's souls is this! What an utter destruction to all true Christian hope and trust, thus to imagine the temple in heaven without its Intercessor—no priest—no altar—no purified and exalted humanity with the unction of the Godhead upon it, at the right hand of the Majesty on high—and human nature left alone, with its burden of sins and infirmities, to encounter the consuming fire of the divine purity. If this be the truth, there is no longer any mystery

the judgment-day he knows that God will reward his labours of love, though he can only plead the merits of Christ.

The dogma of merit—a dishonour to Christ's Priesthood.

* For venial sins, which are *pro tanto* to a breach of God's commandments, still remain, on the confession of Romanists themselves, in the regenerated and unfallen Christian.

Unable therefore to rest on Christ's merits, he is *compelled*, unless he would embrace despair, to magnify his own. Hence he will have recourse to what is capable of rigorous calculation and is visible to the eye. Acts of mortification—the stated fast—the numbered prayer—the recorded alms—all that ceremonial righteousness into which justification by works is certain to degenerate.

in that spotless holiness which attached to the flesh of the Saviour, which is so majestic and wonderful a thing for the soul to contemplate in union with its infirmities—true man, only without sin—and which draws such an impassable line between that Man, and all who have come from the loins of Adam.

Where is the incommunicable distinction of the Redeemer's Manhood, if other men in the eyes of God, can be sinless too? *Verily Rome shakes hands here with the Socinian and infidel!* If such be the *present capacity* of our nature, and such its *actual vigour*; if such be its independency, at the present moment, of every thing else but itself, after it has received the first grace for acceptance with Almighty God; it might well seem to the natural reason a thing superfluous and inconsistent with the divine economy, to entabernacle the very Deity in flesh, to the amazement even of the angels, not capacious of such a mystery as the blood of the Son of God shed for those whose representative He became—nay their very head—of their true substance—bone of their bone, and flesh of their flesh. The spiritual incorporation of the head with the members, as the sole channel for conveying life, is instantly disrupted; the only use of *Christ's merits* is to enable man to possess merit for himself; to disburden the Saviour of the task of pleading for his sins, and to stand boldly and alone, without the holiness of that Mediator who is now supererogatory to the perfected saint.

Nor is it possible to get rid of these consequences, so afflicting, in the mere exposition of them, to every

humble mind, and against the profaneness of which we would willingly close our ears and our thoughts, so long as those decrees of Trent, which are held up, by a modern school in the bosom of the church of England, as the true exponent of catholic truth, remain unrepealed.

In former times ^a, Romanist commentators and the elder schoolmen, never ventured on such an invasion of the majesty of the Redeemer, of the plain words of holy writ, and of those ineffaceable convictions of conscience which no decrees of councils, nor dialectical chicanery, nor authority of popes can remove. For, even when they asserted justification by inherent righteousness, they ventured not to put its virtue *in its own entity*, or in its quality of sufficient goodness to meet the eye of God; but principally on the determination and positive will of the Almighty. They held, that, after decreeing to *make men righteous* before he absolved them, he looked upon the grace infused, not in its own amount or value, but solely in the arbitrary perfection which it was His good pleasure to attribute to it. They likewise pleaded for what our own Church holds, a *righteousness infused, real as far as it went*, but still compatible with many remainders of actual sin. But, since the council of Trent, both interpretations are considered heretical, and a *perfect righteousness in man* is substituted in their stead—and indeed, none other can be reconciled to the plain meaning and intention of the decree or the Catechism. In fact, why—may we not ask, in logical sequency at least from these awful doctrines,

^a A manifest difference is observable in the schoolmen, from the time that the secular interests and arbitrary power of the pontiffs acquired a permanent property in doctrinal corruption—less of the patristical spirit, which retained a strong touch of scriptural soundness to the last, and more of the philosophical and dialectical. The establishment of the Jesuits, whose vast intellectual machinery was devoted wholly and unreservedly to the Romish see, wrought still more definite and decided

changes, alike in the ethics and dogmatic theology of Rome. The mighty influence of Augustine, with his rigid doctrines of grace and human corruption, sensibly declined under the prevalence of a more secular and popular scheme—and with it sunk much that continued to vivify and Christianize in a genuine sense the unreformed theology of the West.

why, upon the death-bed, should it be necessary for any Romanist, who has reason to believe that he has never forfeited his baptismal regeneration, to appeal to Almighty God for a *merciful* forgiveness, in the name of Jesus Christ?

No Romanist can hold that a *mere merciful forgiveness*, a *simple judicial pardon*, without an *actual righteousness* to present to God, would be compatible with the attributes of the just and holy Being with whom he has to deal. At the same time, in asking for *mere mercy*, he renounces all trust in his own personal righteousness; for it would be contradictory to suppose that forgiveness need be extended, where, upon God's own engagement, a right and a real merit might be pleaded. Well then—in what manner can the righteousness of Christ avail him? Solely, by being imputed and attributed to him as though *it was his*, though it is not so, save reputatively—Christ, the pure and holy Satisfier of the divine law, united to his soul by grace, stands before God in his stead, and thus makes acceptable to Him the repentant sinner whom He has forgiven. But this is nothing else than the catholic doctrine of justification by faith only^a; and it is to this after all, that, when the hour of death approaches, the soul of man must be brought, in spite of theories and dogmas, which perhaps have never gone beyond the head; the facts of nature and the inner sentiments of the heart get the upper hand, and we fly, as a matter of course, to the only true refuge. “On account of the uncertainty of our righteousness and the danger of

^a I do not say in technical statement, but in substance—such as you find it, intervening the mass of patristical theology. Propter incertitudinem jus-

vain boasting, it is safest to put our whole trust in the mere pity and compassion of Almighty God.” Thus speaks Bellarmine, and though immediately afterwards he explains himself to mean, not that our good works cannot stand the inquisition of God, but solely, that we may forget them or mistake them, yet we cannot but believe that therein spoke his Church ; and that his own conviction is to be found in the warning, that it is better and safer to put our whole trust in the mercy of God.

Such, no doubt, was the conviction of this great and fruitful, but perverted intellect, when the excitement of controversy was over, and when he was no longer playing that intellectual game in which his resources make him unrivalled—eluding, as he does, and sapping with his subtle dialectics, those statements, the direct force of which, in the hands of the giants of the Reformation, was irresistible, and crushed to atoms the unscriptural and impious figments of his church ! A matchless sophist, unquestionably, but, we trust, a true Christian at last !—for we read, that, on his death-bed, when he came to the calm contemplation of God’s justice and mercy, and the utter incapacity of human works and deservings to withstand the searching scrutiny of the divine eye, he was content to throw himself wholly on the forgiveness of God in Christ Jesus—a triumph, we should say, of the principles of the Reformation over their most illustrious enemy, if we could think of any thing in such a case as this, but the power of the divine grace, and the mercy which had worked such a con-

titie nostre, et periculum inanis gloriæ, tutissimum est fiduciam totam in sola Dei misericordia et benignitate reponere. Bell. de Justif. l. 5. c. 7. p. 3. “ It is an easy thing,” says archbishop Bramhall, “ for a wrangling sophister to dispute of merits in the schools, or for a vain orator to declaim of merits out of the pulpit; but, when we come to lie upon our death-beds, and present ourselves, at the last hour, before the tribunal of Christ, it is high time both for you and us to renounce our own merits, and to cast ourselves naked into the arms of our Saviour.” Ans. to Melitière.

* At the same time it cannot be denied that there is a great appearance of fairness in this celebrated controversialist—he hides no counter-statement, and refuses to grapple with no adverse argument. But it is only an appearance of fairness, where his Church is at stake. No one knew better than he what could not in *totidem verbis* be denied—no one saw more clearly that the adversaries with whom he had to contend were of a calibre to force an attention to their arguments—accordingly he often commences by granting verbally all that you wish, and then by degrees pares it down and stultifies it. Both he and Baro-

fession of the sole sufficiency of our glorious Redeemer^a. And so, beyond any doubt or question, innumerable humble souls, in the same communion, are saved by the *virtual* renunciation of human merit; and by that faith in the alone merits of Christ, which, though their *verbal* creed has well nigh renounced it, and the authority of the church removed it beyond their reach, has never lost its hold upon the sinner; his heart contradicts his lips, and *feels after* the Rock on which he reposes his hope at last.

And this it is, which still preserves to Rome a right to the name, and a participation in the privileges, of a Christian church—not her hierarchy, which, by its many unscriptural usurpations, has superseded the apostolic ministry—not those sacraments which she has either mutilated, or, in making them the vehicle of unconditional graces, has, in fact, emptied those holy mysteries of their power, by divorcing them from a living faith—not that apostolical tradition, whose venerable sanctity she belies, or the succession which she profanes, or the word of God, the food of the soul, which she interdicts to those who are committed to her charge! It is not by these that she still retains her feeble hold on the body catholic—but by that fundamental truth, of salvation through the blood^o of Christ, which, though she has practically made it of none effect, she has never authoritatively withdrawn from her creed, or directly denied. There is life enough in this great truth, to counterwork even such corruption as hers; and, by that affinity, which all that is really holy in us has to this central prin-

ciple, to penetrate through many impediments to grace. Though upon this foundation-rock she has heaped, beyond all other churches, her straw, and wood, and stubble, till it is hard for any but a faith of uncommon vigour to find the solid ground beneath, *yet there it certainly is*—and we must freely confess, not only out of justice to Rome, but to the gospel, that, in spite of idolatry, and tradition, and vain inventions, Christ is still powerful to save, and God's grace effectual in drawing the soul of the sinner to Him.

3. But it will be evident from this, that it is a great misapprehension of the object of the reformers, and has a fatal effect in *extenuating* their doctrines, to suppose that it was mainly or solely to re-establish *Christ as the true meritorious cause of our justification*. Not that *this*, too, was not absolutely necessary, with a view to the *popular* faith; for, among the multitude, even this had been obscured, if not forgotten, at the period of the Reformation, by the almost universal attribution of a justifying efficacy, not only to a holy life, and to such works as are evidences of faith; but to those profane and puerile observances, and to that baseness of pagan idolatry, which had so long usurped the place of scriptural good works, that the very principle and idea of them had passed away from men's minds. No doubt this was the case; and, with an inflexibility and constancy of purpose, equal to the occasion, and to their sense of that darkness of the shadow of death which lay upon the church, they laboured to remove these degrading superstitions, and to bring again into the sight of the

nus must, on many points, have knowingly perverted the truth.

The positive doctrine of the Reformers on Justification. a In archbishop Lawrence's Bampton Lectures, which are in many points extremely valuable, there is this paralogism. He assumes as true a partial view of the object of the reformers on one hand, and hardly does justice to the Romanists on the other, in the weight they have always attributed to the sole original meritoriousness of Christ.

a This will be seen on a moment's thought; for, if Christ's original meritoriousness be not maintained or believed, it is a mere heathen theory to justify men by their works and inherent righteousness. Now the faith and practice of the mere multitude, at the period of the Reformation, was such a heathenism. The most sober divines, such as bishop Van Mildert, do not hesitate to describe the practical system of Rome as such. To assert Christ's sole original meritoriousness restored the Christian character, beyond a doubt—the retention of man's secondary merit, as the causa

world, and the belief of all men, the evangelical doctrine of a perfect propitiation for sin through the blood of Christ. But *so far* many, if not most, intelligent Romanists, would even then have coincided with them—so evident to reason, and by scripture so demonstrable, is the grossness of the popular superstitions which were then substituted for the Christianity of the gospel. But they went much further—and, in the next step of the process of reformation, Rome, as we have seen, finally separated both from them, and the church catholic from the beginning. They considered that ^a, practically speaking, it was as indispensable for the salvation of souls to declare precisely the appointed mode and proximate instrument, as it was to state the true meritorious grounds of the sinner's justification before Almighty God; and this leads us to the statement of the *positive* doctrine of the Reformation upon this great point.

And surely scripture justified the reformers in the decided course which they pursued, and in the stress they laid upon it; accounting it only second in importance to the assertion of the sacrifice itself. For, if we read St. Paul, we shall find that he is quite as emphatical in declaring that it is *through faith* that the sinner is accounted righteous, as that Christ is the sole meritorious cause of it; and the rest of holy writ—by every variety of expression—by direct assertion—by necessary inference—by a real incorporation of faith, even when not seen, with all the divine life—is only less express than the great apostle, because *he* has treated it distinctly and systematically, and set it

forth with a technical precision. The apologists for the Augsburg confession, the avowed groundwork of our own articles, in order, apparently, to provide against any misapprehension in their views on so important a point, distinctly say, "a Readers must be put in mind, that, as it is necessary to support this principle, that Christ is our Mediator, so it is necessary to assert and prove that it is faith which justifies." In any consideration of the reformed doctrine, this is a most important point to keep in mind—for, *without* it, nothing is more easy for a dexterous disputant, than to obscure the whole truth of justification by faith only, on which the system is built; or to break down its solidity into jejune and unprofitable distinctions, which annihilate it altogether as a great principle, and influential truth. And so, in fact, the advocates of the *fides formata*, such as bishop Bull and Nicolls, and others, do deal with it—and deal with it effectually, if it be only the captious ingenuity of scholastic respondents which is in question. If the written records of the reformers' sentiments were not too *express and clear*, as the common-sense expression of a most distinct proposition, for any man's dialectical refinements to subvert, the churches of the reformation would long since have lost their inheritance of this glorious truth. But such refinements are best answered, here and every where, not by similar weapons, but by the mere scriptural statement of the positive truth, without diminution from its divine integrity, or addition to it.

of justification, made imperfect, and fearfully jeopardd the power of that prime truth.
a Monendi sunt lectores, quod sicut necesse est hanc sententiam tueri quod Christus sit Mediator—ita necesse sit, defendere, quod fides justificat.
Def. Aug. Conf.

* This is very much the specific view of archbishop Lawrence and Bull. Doubtless it has this effect—this negative power against the scheme of human merit. The question is, has it not more? Nor is the question this—what avails to final salvation as a *sine qua non* on man's part? for the answer to that is, *works of faith*. But what justifies, so as to make works acceptable to God possible?—the answer to this is, *faith only*; and this faith is a positive and specific principle.

For instance—justification *by faith only* may be considered as a mere polemical instrument for the subversion of the opposed system—intended for nothing else than a convenient term to *represent the statements and arguments which are destructive of a proper meritoriousness in works*—and so far, it becomes a negation, and not a substantive or distinct principle^a. If this be all, the issue will be, that, in spite of the establishment of Christ's death, as alone meritorious of acceptance, the mode of making it *available to justification* will be *works done as God would have them done, faithful works*—that is, Christian works and manifestations of Christian principle. But faith, as any thing distinct from works, as a separable and independent principle, with its peculiar offices, vanishes from under our hands. But the authors of the Reformation did not so consider it—it was with them no rhetorical form and verbal figure, but a main scripture truth; not drawn by inference only, but at once permeating the whole body of holy writ, and lying every where upon the surface of it—not a negation, but *a most real and positive thing!* It is in perfect consistency with such a mode of regarding it, that, throughout their writings, such elaborate pains are taken to strip faith of all *merit* whatsoever, though such statements are turned with polemical dexterity to the subversion of their real principle. The truth is this—they labour incessantly to prevent so much as the possibility of its being regarded, as a substitute for something else

which we cannot give, but *for* which we might desire to tender this as a compromise. Their main thought is, the sole exaltation of Christ in his proper office, and the removal of every thing which may obscure the union of the soul with the righteousness of the Redeemer. So that they not unfrequently seem to lose all sense whatsoever of the instrument, in their intense consciousness of the divine and substantive blessing which it conveys to us.

Even to the most careless eye, nothing can exceed their reverence for the sole virtue and ineffable merits of the Redeemer; nor is it possible to adopt a more effectual or striking way of representing them than this—and it is a mere rhetorical artifice^a, to take advantage of this reverence for the ineffable sacrifice, to represent faith as, in their phraseology, *negative* only, and *introductory* to the proper meritoriousness of Christ—a nothing but a *word for something else*. What will properly follow from their vehement representations of Christ's sole merit, and their comparative disparagement of the appropriating faith, is this—that it cannot be as a work or a merit that it justifies—for so likewise it may be misrepresented, and thus again overthrow the position in another form; subverting the doctrine which it was intended to establish, by a palpable contradiction to its professed renunciation of *all* works.

And this is well worthy of observation, and shews very strongly the forethought of those holy men—or rather it proves the identity of forethought and of all wisdom with a rigid adherence to simple scripture.

^a This is the use which bishop Bull makes of the language of the reformers in depreciating every thing in faith, but its relation to the Redeemer. His assertions are bold, his reasons brilliant, and, at their first look, specious; but I do not think that any one intimately acquainted with the writings of the Reformation can hesitate in pronouncing that he does not represent their true and full meaning. They may be wrong or

right—that is quite another question. For Bull's extension of the term works to what is wrought *internally* is quite correct—the *operations of the mind* are quite as much to be accounted so, as the

external exhibition of inward principle—faith *is a work*^a—a work of obedience—a state of mind which God commands as indispensable to a sinner—there is therefore a peculiar danger, lest, in the renunciation of *all other works*, we should lay their accumulated merit upon that one which we retain. In this sense, therefore, there is no more justifying power in faith, than in any other grace the possession of which is indispensable to final salvation; and trust in it is just as subversive of the gospel foundation, as trust in any thing else that belongs to us.

^a Not only in the internal workings of faith are there many acts, but in the preparatory condition of repentance there are many acts which, as previous conditions, are indispensable—they are a *sine qua non*. No judicious advocate of justification by faith only means to dispute this. So that, if there were a hundred works, instead of the ten or twelve which Bull enumerates, the case is not altered—they do not justify—though they prepare the heart for that which does—and though the grace of justification will not be accorded without them.

For the same reason, its justifying power does not consist in the ultimate results to which it leads, and which, in every form of grace, inward and outward, flow from it as from their seminal principle—for though it is quite true and certain that *it is the foundation-head* of all divine virtues, yet this, though in a more indirect form, is coming back to the justifying power of works; it is only removed by a link the more! it is merely therefore the distinction, that they are works *in prospect*, and not works *in possession*!

Neither is it, by way of figure, as the *appropriate and positive representative* of these cognate graces; one of whose distinctive marks, *belief in God and his word*, it most eminently represents.

Neither is it merely a *single act*, independent of other graces and fitting conditions of soul, and unconnected with them—it is not *an act*, though a *single act*

may be the decisive sign of its presence. It is a *state or affection of mind, in which the soul acquiesces in the scheme of redemption through Jesus Christ*—and, in which, by an application to itself of those atoning merits which are alike offered to all who will accept them, it closes with the offer of mercy, and, in its divine head in whom it thus inheres, being accounted righteous, is admitted to pardon and peace with its offended God.

And herein is that peculiarity, which fits it for its justifying office, and which no other grace possesses. By its very nature *it is self-renunciatory*—it rests upon the merits of another—and in *this forensic* relation it has its very being, and exhibits its vigor, in thus drawing it, and appropriating it to itself. “It is,” says the apostle, “*the substance or realization of things hoped for*—the evidence of things not seen”—and in *specie*, the realization of Christ’s sacrifice, as the atonement for sin. It is *therefore a belief*, or there would be nothing to originate its motion towards its proper object—but it must be more *than that*, for otherwise there would be nothing to distinguish a saving faith from that which the evil spirits possess—*who believe and tremble*.

It is, therefore, *not a mere belief—but a trust*—a trust in what it believes; and if so, not merely a trust in the general promises and goodness of Almighty God, but *emphatically*, in that act of love and mercy whereby he has redeemed lost mankind by the death of his Son upon the cross, *in our stead*; and by virtue of which we believe that he is willing

“Hos (pa-
vores con-
scientiæ) si
considera-
rent, mentes
perterrefac-
tas quærere
consolatio-
nem extra
se—et hanc
consolatio-
nem esse
fiduciam,
qua volun-
tas acqui-
escit in
promissione
misericor-
diæ propter
mediato-
rem do-
natæ.” Mel-
lancthon,
Loc.
Comm. de
Vocabulo
Fidei. See
the same
article for
an elabo-
rate proof
that *fides* is
scripturally
a *fiducia*—
of course,
as he says,
“Complec-
titur autem
fiducia mi-
sericordiæ
et notitiam
historiæ.”

• “Signifi-
cat hæc
exclusiva
'gratis' dari
reconcilia-
tionem
propter
Filium Dei
Mediato-
rem, non
propter
nostram
dignitatem,
non propter
nostra me-
rita, non
propter
nostras vir-
tutes, aut
facta . . .
Nec tamen
excludit
hæc particu-
la vir-
tutes ipsas,
sed condi-
tionem dig-
nitatis seu
meriti ex-
cludit, et
transfert
causam re-
concilia-
tionis in
solum Fi-
lium Dei . . .
exponam
quatuor
causas,
propter
quas eam
retineri et
defendi ne-
cesse est—
Prima est
ut debitus
honor
Christo
tribuat
—secunda,
ut consci-
entia cer-
tam et fir-
mam con-
solationem
retineat et
explodatur
pestilens

to pardon us, on our true repentance; and accord-
ingly throw ourselves on his mercy and goodness
thus assured to us^a. As it is, therefore, *preceded* by
sorrow for sin, so is it *accompanied* by love, and as a
necessary consequence, is *followed* by good works.

But from first to last, it is not they which *justify*.
Even in the greatest of God's saints, one who has
devoted his whole life to the service of his Master,
and who abounds in all good works which the richest
grace can enable him to perform—*his faith is still his
justification*. There is an entire exclusion of self—
not only a renunciation of any grounds of acceptance,
meritoriously, save Christ, though it be, *immediately*,
through works of faith; but of any righteousness
whatsoever, or in any sense, as available for accept-
ance, except that *righteousness which is without us*,
even the merits of Him who is made every thing to
the soul, *through faith*,—life, and light, and sanctifi-
cation, and redemption.

And this *imputation of righteousness*, in the view
which the reformers took of justification by faith only,
was a *necessary accompaniment of the pardon of sin*.
And, in this point they not only felt truly, but in
accordance with the Romanist and all, who, in the
word of God, have meditated upon the holiness of
our Almighty Judge, and that mysterious heinousness
of sin which brings death and misery along with it.
They saw, from all this, that no *imperfect* obedience,
or any thing less than a stainless holiness could
satisfy Him who cannot look upon iniquity; and that
there must be a positive satisfaction to this requisition
of Almighty God *somewhere*.

That righteousness, rendered our own by imputation, *they* fixed upon Him who has paid the penalty, and presented a perfect obedience for us—the Romanist, *confessing precisely the same necessity, places it in himself*—this is the only difference. There seems no other alternative—so inseparably bound together is our Lord's sacrifice, as the meritorious cause of our justification, and *faith* as the true *causa formalis* of appropriating it, that you cannot let it go at all without the instant peril of forfeiting it altogether, of *resting on a quicksand instead of a rock*. It must be either ^a Christ or ourselves—there is no *via media*.

In this scheme of justification, whatever else may be said of it, *one* great stumblingblock at least in the way of the soul is effectually removed, by a divine provision,—the only one which strikes at the root of the danger, and, if humbly and faithfully received, removes it altogether—I mean that *pride and self-confidence*, which is the inveterate sin of the human heart, and which, in a thousand different forms, beyond the power of words to anticipate or define, but appreciable by experience, is constantly making a separation between us and our Maker. On this scheme of salvation, where are our works and the tendency to exalt them, in disparagement of Christ's sacrifice, into a meritorious cause, or any proper cause at all, of our acceptance with God? If our works are neither *the means* nor the meritorious conditions—if not so much as *one good work*, or any thing truly pleasing to God can proceed from us *before* a reconciliation

error eorum, qui jubent dubitare—tertium—ut vera invocatio præstari possit—quarta—ut conspicatur discrimen legis et evangelii. Melancthon, Loc. Com. de Vocabulo Gratia.

^a The imputation of Christ's righteousness is not in scripture, verbally; but how can it be evaded? At all events, when we are first justified, the righteousness of Christ must be imputed to us. If so, why not throughout the Christian life? The justifying act, though in one sense completed, rests on a permanent object, with a permanent want to be satisfied, and a permanent faith and repentance to lay hold

on it. Besides, *our sins*, beyond a doubt, are imputed to Christ—why not his righteousness to us? And, if the holiness of the justified state *issues entirely* from Christ's righteousness—if *the objective and subjective* holiness are never wholly blended in this life—and if God's requisition for perfect righteousness is as unchanging as his nature—in what way can he be satisfied save by Christ for us, and in us by faith and commencing holiness?

• "... Good works, which are the fruits of faith, and follow after justification." Art. XII. Rom. vi. 1. viii. 33—39.

with Him, through the Redeemer, has enabled us to do them, as He would have them done^a; if, when we have received the strength to work them, they have still no justifying quality, and if from this alone they derive their acceptableness with our heavenly Father, that they are marks of our love, the evidences of our faith in Him who is our righteousness, and who daily pleads for us in the heavenly temple—where is the room for boasting? Nay, if this be truly held, where is the possibility of it? though we may have many works to present, nay, though we be full and ripe with the fruits of holiness—yet then, it is still of grace, and not of works, and *the more it is of grace, the more there is of peace to us who rest upon the rock of Christ.*

"Being justified by faith," says the apostle, "we have peace with God." "Who shall lay any thing to the charge of God's elect?—it is God that justifieth. Who is he that condemneth?—it is Christ that died—yea, rather, that is risen again—who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?—shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers—nor things present nor things to come—nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

LECTURE IV.

BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD.—Rom. v. 1.

I. 1. Justification by faith of all doctrines the most ancient—opposed to carnal reason. 2. The effects, entirely revolutionary of the existing system, produced by its announcement at the Reformation.

II. 1. It has always been the vital point in all controversies with Rome. 2. So felt at Trent. 3. So felt by the English reformers, and fortified with every imaginable precaution in the Homilies and Articles—danger to the Church in dissenting from their literal interpretation.

III. Reply to the objection that it is opposed to Christian holiness.

IV. 1. Doctrine of the Church of England on the sinfulness remaining even in the most advanced Christians. 2. Consideration of the theory of justification by an inherent righteousness, not as a quality—
inherent righteousness the essence of Romanism.

I. 1. **T**HIS is the doctrine of justification *by faith* ^{Justification by}
only, by which the priest and sacrifice are ^{faith only.}
made our own—the very root of all godliness, and of all true peace and tranquillity of soul—a doctrine not only the most important of all to be found in the word of God, but, as bishop Horsley long since proclaimed to a generation who had forgotten it,

a Vid. a
noble pas-
sage in
bishop
Horsley to
this effect.

of all the most ancient^a. In the Articles of the Church of England, and of the Reformed Churches, you *have but the last expression of it*—the lowest link in the traditionary chain. When you have traced it to the Catholic fathers, you have not yet reached its source. You find it in the apostles—nay, beyond them—you find it in the discourses of our blessed Lord. You have not reached it yet; it pervades the prophets from first to last—it animates and vitalizes the law—you find it in the patriarchs, not less distinct as you go forward, but most evangelically prominent. It was the justification of *Abraham, of Noah, of Abel—nay, of the first man himself*—and it alone can justify us.

It is, therefore, impossible to exaggerate its importance; the more you examine, the less you wonder at the prominence which the word of God assigns to it, and the more you see of the forces which it contains within itself to move and rule the souls of men. It is one of those few *living* truths which constitute in themselves *real powers*, and, by their necessary consequences, direct and indirect, completely modify the system into which they are introduced. You may reject them, but you cannot despise them; for their innate vigour and the fertility of their results attest to all men's eyes their *paramount* importance—an importance not adventitious, but natural and inherent.

How unlike a human thought! justification by *faith only*! It does not so war against nature and reason, that God should justify those who are comparatively

innocent, though not faultless, or receive into favour those who are able to present something which, in *real merit*, or *some evident congruity of cause and effect*, should be suitable to obtain pardon at His hands. But, that the Most High should forgive the guilty and the sinner, for the sake of *an extrinsic* righteousness; and that, from this forgiveness, and the infusion of grace consequent on the inherency of the unrighteous in the righteous, good and acceptable works should proceed, as the *result*, and not the *cause*, of this reconciliation—this is so alien to all that our own reason would anticipate, or our own pride admit, that we cannot wonder at the opposition which its announcement excites; or that it should be to the Jews a stumblingblock, and to the Greeks foolishness.

But God's ways are not as our ways, nor his thoughts as our thoughts. “The *natural man*,” says 1 Cor. ii. 14. the apostle, “receiveth not the things of the Spirit of God—neither can he know them, because they are *spiritually discerned*.” Hence, over and above the resistance to its acceptance which originates from our natural pride, there is a rationalism of morals, and a rationalism of intellect—nay, I was going to say, *a rationalism* of holiness, which combine to oppose it; or, at any rate, to evade, if by any means it be possible, the recognition of it as a divine truth. The first (as indeed are all these forms of rationalism) is drawn from views *solely human*, and from the nature of those outward and civil virtues which are inseparable from the social constitution of man.

D d

In them indeed, every thing is in our own power; and a vigorous will can subordinate effectually the impulses of passion to an enlightened self-love, and enforce obedience to an outward law. So strong, and not to be mistaken here, is the sense in the human heart of an innate and independent power, that there is no room for wonder that the ancient philosophers, while they abandoned the gifts of fortune to the discretion of the gods to give or take away, treated the notion of *deriving virtue from any source but their own strength* with perfect contempt.

Yes, this virtue *is inherent* in us, and *is virtue relatively to man*; but virtue, as a heavenly grace, and respective only of a spiritual relation to a spiritual God, who cannot look upon iniquity, and in whose eyes the very heavens are unclean, is unspeakably different from this form of it—nor can we reason from the one to the other.

But, granting that grace must originate or co-operate, it is said, “yet surely *holiness must be holiness—evangelical righteousness inherent* may stand the examination of the Judge, though natural righteousness may not. Any holiness, to avail us, must not be shadowy and intangible to our consciousness; and God, if he looks with favour upon us, must find a something there on which to fix his eye, and recognise a merit.” But this too, though conjoined with religious conviction and an acknowledgment of the Gospel, nay, with a deep sense of its power, is *purely rationalistic*—it comes from human, not scriptural, views of God and

God's dealings. For alas ! who can be pure who is born of woman ? There may be, indeed, not only an inherent virtue, but an inherent righteousness, yet an imperfect one—a real holiness, yet not a justifying one—a preparation and fitness, in God's eye, for pardon, but no meritoriousness—principles of religion and Christian action within us, not shadowy, but real and tangible, yet, at the same time, an exquisitely keener perception of the justifying holiness *without us*, a much *more solid and real* consciousness of the Redeemer's perfection than our own—and faith and trust in Him who died for us, may be a more acceptable thing for God to look upon, than all the merit of all the works that the saints have wrought from the foundation of the world. But we heed not the scorner ; wisdom is justified of her children.

2. Let us now proceed to consider, as briefly as we can, the immediate doctrinal consequences of this great principle ; and the effect produced upon the minds of men, as well positively as negatively, by the earthquake shock which it gave to the existing system, when Luther, that mighty man of God, drew it forth from the living word, after its concealment for ages, in all its first Gospel power, and with the ineffaceable character of its divine original upon it. It was indeed, what the Gospel calls itself, a message of peace, and of exceeding great joy to all people—a proclamation, as at the first, of deliverance to the captive, such as must have made men's ears tingle, and their hearts within them leap for joy. *We* can hardly

Effects of
this doc-
trine at the
Reforma-
tion.

form a conception of the effect produced by it in those times—nor, indeed, can any men who have free access to the word of God, and who enjoy, in the liberty wherewith Christ has made them free, an unrestrained familiarity with the tidings of salvation. We must first exercise a strong effort, in order to put ourselves at all into the position of those many minds, which, in that dark period of the Church, being really smitten with a sense of sin, and all the terrors of the divine law, or being animated by a love of God and a noble yearning after spiritual things, were seeking for a reconciliation with their Maker, for a sense of spiritual security, and the restoration of peace to the wounded conscience.

A message
of joy.

1. Amidst all the corruptions of the worst times, not a few out of the inmates of cells and solitudes were of this description, as well as many among those who still mingled with the world and its active occupations—not mere fanatics and enthusiasts, nor superstitious formalists, but really broken hearts and contrite spirits, struggling for emancipation into the liberty of the children of God, and whose burden the Saviour of the world came expressly to remove. But, for souls thus profoundly touched, and beyond the power of a superficial formalism to reach, the Church of Rome, though she was the representative of Him whose name is Love, and was entrusted with the message of the Saviour who hath borne our sorrows, that through His wounds ours might be healed, had no remedy to offer—no gracious and prevailing Intercessor, to

whom the sin-shaken or desponding spirit might be brought for comfort—no firm foundation on which the hope of forgiveness might be rested in joy and gladness.

The blood of bulls and of goats, under the law, could not take away sin, nor cleanse the conscience; no more could the austerities of the penitential discipline, the hair shirt and the iron whip. The macerations of the flesh, and that ingenuity of self-torture which Rome shares with the fanatic neo-platonist of old; with the Brahminical yogee; with the enthusiasts of the Libyan desert, and with the antique worshippers of Baal and Cybele; could not penetrate to the heart, nor assure the soul of forgiveness of sin. They were coarse and material substitutes for pains, in their true nature, exquisitely spiritual; they were an external satisfaction to a penal temper and a sanguinary God—one whose dues might be paid by a mere hardihood of suffering, without one emotion of love, or the softness of genuine contrition. The authoritative absolution of the confessional, and the *opus operatum* of the sacraments, mere lifeless and outward things, as they are, in the lack of communication, by faith, with the source of peace and pardon, were of as little avail. Either a pharisaic self-complacency was the result, or a still more awful state of mind,—security in the midst of iniquity, *premeditated sins, and venal pardons*, the kingdom of Satan protected by the infallibility of the church; or else, which not unfrequently happened, the sensitive spirit of the penitent wore itself away. Feeling by experience the inadequacy of such instruments to

cure the disease of the soul, yet knowing no better, it still persevered in the same remedies ; panting and struggling, all the while, with an unavailing desperation, for a sense of forgiveness, and a sober consciousness of the favor of God. At the best, it had nothing but alternate ague fits of hope and despair ; and, finding no comfort upon earth, it waited for death to give it that peace in the presence of God, which the gospel of the Redeemer, had it been faithfully preached, would have abundantly assured to it during its earthly pilgrimage. When Luther came forth, and rescued men from so horrible a condition as this, he had experienced in his own person the evils which he compassionated in others ; and the history of his own cell at Erfurth, is only that of thousands of souls, equally impassioned and hopelessly miserable, of whose struggles no record has been left. To all such minds it must have been good tidings of great joy indeed, to receive in its fulness and simplicity the gospel pardon for penitent sinners, and to perceive

Matt. xi. 28. and know that there was indeed a Saviour ! “Come unto me, all ye that labour and are heavy laden, and

Acts xvi. 31. I will give you rest.”—“Believe on the Lord Jesus

1 John ii. 1. Christ, and thou shalt be saved.”—“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins.”

It is almost impossible to imagine the delight which men experienced, when, at the same instant and inseparably connected with the announcement of this doctrine, instead of monkish legends and human traditions, they were permitted to taste of the living waters, and the green pastures, into which the

free use of the word of God introduced them ; or how sweet to men's minds must have been their emancipation from that intolerable yoke, into a direct and free communication in his word with their God and Saviour ! It reduced the ecclesiastical order at once into the rank of ministers of Christ, instead of his actual representatives and substitutes on earth—the *whole* church, in its proportions, became the keeper and witness of the inspired word, instead of resting on a section of it as the *infallible interpreter of a concealed record* ; and, by making it the common inheritance of all, the providence of God secured to men the permanent pre-eminence, above human figments, of that book which had been so wonderfully restored to them, along with that glorious doctrine which is its life and vigour. So that the result of the doctrine of justification by faith only, thus ratified to men's hearts in the written word, may be said, in every way, to be the restoration to the religion of Christ crucified of what it had for centuries lost, *that which made it the gospel* ; that air of love and graciousness in which it was originally presented to mankind, and that simple grandeur of conception which marks the spiritual, as well as the material works, of the Most High ! It removed entirely from Almighty God that character of *vengeance*, which the system of *penal* satisfaction, both in theory and practice, inevitably produced—and men saw, by the clearest declarations of holy writ, that, whatever that mysterious attribute in itself might be, it was fully satisfied as toward themselves, by the death of their representative upon the cross. Henceforth it was not a rigid exactor of the

penal dues of justice with whom they had to deal, but a reconciled Father—they were really made his children by adoption and grace, and they rejoiced to feel that they had within their hearts that which was the seal of grace in the apostolic days, even that filial confidence by which we are enabled to cry, “Abba, Father!” For they now discerned, by His own assurance, that not only was there no power in self-torture to calm the conscience; which they had *felt*—not only an irreconcilable disparity between it and the penitence of heart which God demanded, and an utter unfitness to answer the fiery exactions of a spiritual law; which they had *feared*—but nothing *acceptable in it at all*, a mere vain will-worship, at the best, if they proposed nothing more—it detracted from the fulness of Christ’s offering—it exhibited a distrust of the infinite love of God, and a misconception of the true sacrifices which He requires—it was, in short, a contradiction to the filial relation in which they stood to Him.

But *they* misrepresent or calumniate the reformers, both here and on the continent, who, either then or now, charge them with setting the minds of men free from the restraint of godly discipline, and with supplanting scriptural mortification, by easiness of life and a *decent* licentiousness. And nothing can be more distinct than the wish of the Church of England, to demand, in open and scandalous offences, that public exomologesis^a, and that visible humiliation, which the practice of the primitive Church justly exacted before she restored notorious sinners to the privileges of her communion. But this ecclesiastical humiliation for open offences is wholly distinct in

^a See this question discussed in Lecture vii.

principle from corporeal penance, as, in itself, a satisfaction for sin, of whatever kind, in the eyes of God. The principle on which the Reformers acted was that of the apostle Paul—"Why," says he, writing to the Colossians, "if ye be dead with Christ from the rudiments of the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish in the using;) after the commandments and doctrines of men? *Which things indeed have a shew of wisdom in will-worship, and humility, and neglecting of the body.*" "A shew," he says, and nothing more. Well, therefore, and scripturally, and wisely did the Reformers act, in drawing, as a necessary conclusion, from justification by faith only, that there was nothing pleasing to Almighty God, nothing whatever meritorious or justifying in what the apostle thus emphatically condemns. "But," says the same apostle, "mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." This is the true Christian mortification, and this they restored to the place which it had lost—the *inward mortification of all sin—the crucifying of all inordinate affections—the subjugation of every thought and affection to the obedience of Christ.* To this, as *merely instrumental to it*, were corporeal self-denial, and the primitive custom of fasting to be duly subordinated. Though they substituted *resipiscentia* for *penitentia*, as our own church has done, in restoring the pure and primitive practice, they did so because scripture had done it before them. But from

Col. ii. 20
—23.

Col. iii. 5.

repentance they took none of its bitterness—from the sorrow for sin none of its depth—from a long course of transgression, none of that abiding remorse and recurring bitterness of soul, which, even after forgiveness, is often the inevitable result of it, and disquiets on earth the full sense of God's mercy with many stings. But, whatever this residuary pain may be, or the healthful discipline to which it subjects the soul, it does not bear the character of punishment from Him, or of a judicial satisfaction to Him; it is essentially a purifying grief, and a filial sorrow. We only know what scripture declares to us, neither more nor less; and certain it is, that Almighty God has offered pardon full and free, on earnest repentance, and a true faith in his Son; and the holy record abounds in the most emphatic examples of the truth of his promise, and of a fulness of pardon cotemporary with the presence of the moral conditions. It was not for them, nor for man, to draw distinctions not justified by holy writ; to measure the times of pardon by the processes of human penance and the discretion of the priest, rather than by God's grace; or to define what God himself has not defined. "Son, be of good cheer; thy sins be forgiven thee." So saith Christ, and so saith His true Church.

It called for
trust in our
justifica-
tion.

2. And from all this proceeded *that call for trust, and confidence in our justification*, in which the great leaders of the Reformation abound. It is absurd to deny that this principle may be, and was, carried to extremes; like every other great truth, without exception, when impressed by an unnatural recoil, and

unbalanced by limiting rules; but, in the main, they were only inculcating a plain scriptural principle, which Rome had elaborately obscured, and restoring to the heart of Christians, that joy in believing, of which they had been deprived.

When considered, *as in right reason* it ought to be, in this antagonism to Rome, it is no more than all who read the word of God see to be an undeniable position—meaning, not an infallible and presumptuous certainty of salvation, arising from an insight into God's inscrutable predestination, unconditional on obedience, and irrespective of a true love of God exhibited in the fruits of the Spirit; but such a lively hope, and evangelical assurance, as testifies to the reality of a trust in God; and which, without relaxing one wholesome fear, is the *only effectual consolation* which the soul of the Christian can enjoy, in the temptations and difficulties of our earthly course. So spake the Holy Fathers of old time, “Dost thou doubt and waver?” says Cyprian^a. “This is not to know God at all—this is to offend Christ, the Master of believers, by the sin of incredulity—this is not to have faith when you are placed in the very house of faith itself.” And even at the council of Trent, Marinarius openly declared^b, “If the heaven should fall, if the earth were to vanish away, if the whole world sink headlong into ruin, I will rest, erect and unshaken on Him—if an angel from heaven were to strive to persuade me otherwise, I should say to him, Anathema. O the blessed confidence of the Christian's breast!”

^a Et tu dubitas ?
hoc est Deum omnino non nosse;
hoc est, Christum credentium magistrum peccato incredulitatis offendere;
hoc est, in ecclesia constitutum, fidem, in domo fidei, non habere.
Cypr. de mortalitate.
^b Si cælum ruat, si terra evanescat, si orbis illabatur

præcep,
ego in eum
erectus ero;
si Angelus
de cœlo a-
liud mihi
persuadere
contendat,
dicam illi
Anathema.
O felicem
Christiani
pectoris
fiduciam.

Destructive
to Sacra-
mental Jus-
tification.

3. This doctrine destroyed, from its foundation, the whole system of sacramental justification *ex opere operato*, so full of awful abuses, and, in its consequences on Christian life and practice, so fatal to the salvation of souls—and it destroyed it, not by the effects of a mere tumultuous and unreasoning license, but by demonstrative conclusions from unquestionable principles. It left indeed to the holy sacraments of Christ's institution the place which he had given them, and which they held in the Apostolic Church system—they were means and instruments of grace—seals and pledges of love—occasions of a more intimate union and communion, than any thing else offered, with their reconciled God—not merely *monumental* of Christ's love, but effectuators of grace, and, *generally speaking, indispensable to salvation*. But, if we are justified by faith—faith must be, on our part, the condition of a due reception of them—faith must give them animation, love give them heavenly dispositions, and harmonize the reception of grace with the proper activity of the soul. Faith, therefore, and not the sacraments, being the instrument of justification—wherever *that* and *true repentance* were, there, on the solemn declarations of holy writ, was pardon assured. This threw open at once the door of reconciliation with God, to the width of his own promises; to post-baptismal sins, where the sacramental hypothesis, from the first, denied any assurance of forgiveness—where the Church tormented the offender with something but one degree removed from despair, and, by placing, in this point, the operations of the divine

grace beyond her own ritual control, had accumulated an awful power in the hands of her ministers, by this very abnegation; till, at last, the sacrament of penance and the accompanying absolution became an indispensable corrective to an intolerable grievance, which neither we nor our Fathers were able to bear^a. And, when we consider what is practically the case, that *few, very few indeed*, among us all, perhaps none, are in a condition to claim the benefits of the baptismal formula, by an undeviating observance of its covenant, and by the preservation of the baptismal robe in its first purity; it should be a matter of endless rejoicing, that, by justification by faith only, the word of God rescues us from a condition so fearful, and gives us the mercies of Christ instead of those of men. It destroys at a stroke that frightful dogma, and doctrine of despair—*unembanks* the stream of divine mercy of the human restrictions which had pent it up, at once attenuating and diverting it, and offers pardon to the *penitent*, be he who he may, and when he may—for it is he for *whom emphatically* God relented, and Christ died.

^a And this will be the case again: there are burthens which man cannot and will not bear—and the desperation of a soul which can find no assurance of forgiveness is one—too great a strain infallibly leads to a corresponding relaxation, and a Priesthood aiming at power will oscillate between the two extremes.

4. The doctrine of justification by faith only, restored that harmony to the divine dispensations, which the substitution of the sacramental hypothesis, *ex opere operato*, and not *ex opere operante*, and the unevangelical speculations of the schoolmen, had completely disturbed. With all our superiority of light to the saints of old time, there is no essential difference between us—Yea, though we behold as common things, what prophets and kings desired to see, and

It reconciled the two Covenants.

did not see, and to hear, and did not hear them; and, though the mighty Baptist himself, the greatest of the prophets, be in this respect inferior to the least in the kingdom of heaven; yet, from the beginning, there has been but one church, and one Saviour, more or less clearly apprehended, but still absolutely the same°. “Both in the Old and New Testament,” says the seventh article, “everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard, who feign that the old Fathers did look only for tran-

° “The Old Testament is not contrary to the New, for both in the Old and New Testaments, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man,” &c. &c.

The opinion of the greatest English divines likewise identifies the sacramental grace of both—albeit couched under a different outward sign. “That which is of the greatest persuasion is that the children of the church are as capable of the same covenant, as the children of the Jews, for it was the same covenant that circumcision did consign, a spiritual covenant, under a veil, and now it is the same spiritual covenant without a veil.” “Circumcision principally related to an effect and blessing greater than was afterwards expressed in the temporal promise, which effect was forgiveness of sins, *justification by faith*.” Bp. Taylor, on Baptism, p. 1. §. 9. See Jewel, on the Sacrament. Fathers of the English Church, vol. vii. p. 488. Homily on Common Prayer and Sacraments. So likewise Laud. Very consistently, therefore, does the second part of the Homily on Faith, after describing the faith of those fathers and martyrs of whom St. Paul speaks, Heb. xi. say, “This is the Christian faith which these holy men had, and we also ought to have.” Yet this is one of the points on which the new theology teaches us a totally different lesson—that the old saints were not justified as we are.

sitory promises"—and, as they looked to the same meritorious cause of justification, so did they obtain it by the same means, *even faith*. From Abel, who, by faith, offered a better sacrifice than Cain, through the long line of saints who have preserved unbroken the continuity of the church spiritual, the glorious company of believers, and the noble army of martyrs; the very same principle has been the bond of union between the soul and the Redeemer. In the Mosaic law it worked under sacraments, corresponding to our own; and even before the Sinaic covenant, the true bread of life, and the true waters of ablution were participated by the chosen people under like sacramental images. "For I would not that ye should be ignorant," ^{1 Cor. x.} says the Apostle, "how that all our fathers were under ^{1, 3, 4} the cloud, and all passed through the sea—and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and that rock was Christ." Rome indeed, and they that symbolize with Rome, teach otherwise—under the hard compulsion of an unscriptural sacramental theory—but not so the scripture—not so the old catholic fathers—not so the greatest divines of our own church—but our church speaks with her own lips, in words which defy misrepresentation, and which are too stubborn for the most ingenious sophistry. "Although," she ^{Vid. second} says, "they were not named Christian men, yet was it ^{part of the} a Christian faith that they had, for they looked for all ^{Homily on} benefits of God the Father, for the merits of His ^{Faith.} Son Jesus Christ, as we do now. Therefore, say

St. Augustine, 'the time is altered and changed, but not the faith, for we have both one faith in
 2 Cor. iv. 13. Christ.' 'The same Holy Ghost also that we have, they had,' says St. Paul. For, as the Holy Ghost doth teach us to trust in God, to call upon Him as our Father, so did he teach them to say, as it is
 Isa. lxiii. 16. written, 'Thou, Lord, art our Father and Redeemer—Thy name is without beginning, and everlasting.'"

Such are some of the consequences of the great doctrine of justification by faith only, the corner-stone of pure and undefiled religion. Such were the immediate results of this doctrine on men's minds, as the scripture scheme, and it shook the Romish system to pieces on any side to which its force was directed. It is no wonder, therefore, that, drawn as it is, straight from the express declaration of the word of God, and, every where therein, combined with the salvation through Christ, which it conveys to the soul—it is *no* wonder, that, demonstrable as it was to the veriest child who had a Bible, fortified by the highest reason, and its necessity attested by the universal experience of the heart, it should have been an effectual weapon for the overthrow of the whole papal superstition; that these few simple words should have been the lever to uproot from the bottom, that antisciptural domination, and to shake the whole world by its subversion. The hands of Luther were the hands of a giant, certainly, if ever man's were so, and a mere rush would have been a powerful instrument of war, if wielded by him. His words, in the better moments of his homely, but most

powerful eloquence, were as coals of fire in the souls of men, whose profoundest convictions he awoke in ten thousand bosoms at once, all responsive to the same call, and testifying to that inspired intuition which God had given him. But it was not, that its advocate was one of the greatest of writers and speakers, and a mighty master of the human heart—it was from its own innate strength, its absolute identification with the authority of scripture and the wants of the soul, and the consequent blessing which accompanied its propagation, that justification by faith only rooted itself in the minds and hearts of men—like every great truth, it was a living power, and a transforming energy.

It was little, after all, that *could* be added to it, even by that stoutness of heart, and that simple grandeur of purpose, unsurpassed in ancient or modern times, by which the monk of Wittenburg withstood, *alone, save that God was with him*, the spiritual and temporal principalities of the earth—dispersing, by no other arms than a simple faith and a *gospel word*, those terrors before which the very strongest intellects and most masculine hearts of former times had prostrated themselves like children. “*Not unto us, O Lord—not unto us—but unto thy name give the praise.*” It was the sword of God—that is the truth of it—and it prevailed accordingly.

II. 1. Into whatever collateral channels the contest from time to time was diverted, this was the great point on which the struggle of the Re-

formation turned, and every thing else depended upon its decision. And though, in times still later, other points absorbed attention; and, as the exigencies and interest of the moment gave a direction to men's minds, employed the pen of controversialists,—yet it was at the price of missing too frequently the point where the decision really lay.

The true contest with Rome, involved in the question of justification.

The heart of the whole question, as it regarded Rome, was still *justification by works*—and by assailing it, and by nothing else, could a home thrust be really made at her *spiritual* system, and its mighty influence over men's souls. Overthrow *that*, and not only the vast scheme of practical religion elaborated out of it must fall, but the subversion of

a And the only effectual mode of dealing with it, was on scriptural ground. It was by this that the triumphs of the Reformation were originally gained—and it is a fatal mistake to consider that patristical learning is the true instrument. At all events it is not the popular instrument. It does for the study of the

the secular domination will follow of course^a. This is a *vital point* to remember; and yet it is one which is sure to be overlooked, when, though our reason is shocked by palpable contradictions, and our sense of right and wrong alive to enormous abuses, there is still little interest in spiritual religion; and it may elude an unpractised understanding even where there *is* such an interest; for, in the multitude of the Romanist corruptions, and the magnitude of the papal usurpations, men's minds are easily diverted from *the main question*; and, whilst they are thrown off their guard by the sincere protestations of a writer against errors which, however great, are truly *subordinate and consequential*, they embrace, before they are aware, and in perfect unconsciousness of the truth, *the master error of all*. Men in general, in fact, being familiar only with those external and gross corruptions

which are the points which strike secular historians the most, and little given to accurate investigation, are utterly ignorant of the true character and *specific doctrinal scheme* of that apostate Church. They know not, that it is infinitely more than a system for the unenlightened and ignorant, for whom, in fact, she reserves only her outside shows; they know not that Rome has deeper things within—mysteries for the initiated, nobler temptations for higher spirits, and appropriate snares for all.

learned, but is useless for the body of the Church. Ministers of the Gospel cannot commit a greater error than abandoning that medium of proof which is open alike to high and low.

Indeed the system itself, when disencumbered of its grossnesses, is, throughout, exquisitely adapted to the most refined mind and intellect. Nowhere has there been devised by the wit of man such a play for the feelings, and such a field for the imagination, which there is every thing to pamper and bewitch. There is not a superstition which it does not adopt and beautify—not a chamber of the heart which it does not garnish with its appropriate idol; it amalgamates all the *mere religious instincts* with the most dangerous natural prejudices of the human reason—and, by way of defence and safeguard, it has infinite resources for the sophist and rhetorician in a most subtle dialectic, and a *plausible though rationalistic* philosophy.

As, therefore, justification by faith only is the representative, I will not say of *Protestantism*, nor of the Reformation—*though so it is*—but of the primitive and apostolic Churches of God, and of the *Gospel of Christ*—so the representative, and dominant principle of Romanism, accompanied, like

the other, by an active power over the mind, and an inherent strength—is *justification by works*. Circumstantials, we know, may be removed, and the *expression* of principles accommodated to a purer taste or a more refined intellect; errors may be palliated by the use of a more or less dexterous sophistry; and the separation between Romanism and scripture more delicately shaded off by the intermediation of tradition and the fathers; but so long as justification by inherent righteousness shall remain behind, the character of the whole system consolidated upon this basis will remain unaltered. The germination of seeds may be long suspended—but, when the conditions for their growth are at last combined, they sprout of course; and, in like manner, if there be truth in history, permanency in the principles of human nature, or more than an accidental connection between cause and effect, it is certain that if, in the revolutions of the world, circumstances should become favourable, the yet undeveloped corruptions will spring as before from the resuscitation of this master principle. No one acquainted with our own elder divines can be ignorant that this was the light in which they uniformly regarded *inherent* righteousness—not as a verbal difference, or a venial diversity of opinion—not as *one of many errors*—but as the *mother corruption* of a system of corruptions.

The same results must follow at all times from the Romanist doctrine.

Interested character, and novelty of the Tridentine statement.

2. The records of the council of Trent itself enable us to be quite certain that the representatives of the papacy, who would fain, in that meagre and one-sided

synod, have imposed upon the world the simulation of an œcumenic council, keenly appreciated the consequences of a surrender on this point^a. It was not with them a question of theology, or an article of faith, to be decided on its own merits, by scripture and apostolical tradition—it was ecclesiastical—it was political—it was vital to the maintenance of sacerdotal authority—and it contained, in the germ, a world of consequences, which they were sagacious enough to foresee, and resolute, at all risks, to avoid. But for the early overruling of the more moderate spirits in the papacy, the^b Poles and the Contarinis, a greater scripturality of views might possibly have prevailed, and the schism of the Western Church have been prevented or deferred; but their removal from the scene of action left the field open, on this and other questions, to the influence of the papacy; and of that unscrupulous ambition which moulded the most stubborn scriptures, the most unquestionable tradition, and the evident interests of the Church Catholic, to the intense secularity and pretended infallibility of Rome.

It is acknowledged by her ablest defenders, and by the most unscrupulous expounders of the novelties which were then authoritatively and for ever incorporated into the system of Romanism, that the doctrine of justification, as laid down in those Tridentine decrees which are now held forth as the genuine expression of the Catholic faith, was not

prove or disprove their decisions.

^b Pole was suspected to be a Lutheran, and Contarini's views at an earlier period—at the diet of Ratisbon—were hardly distinguishable from those of the reformers. Vid. Ranke's *History of the Popes* for a most interesting account of Contarini and his opinions.

No one can question this representation of the council of Trent who has read any authentic account of it. All should study the incomparable work of Paul Sarpi. There are excellent helps in Mr. Mendham's works, and in Cramp's text-book of popery. An eminent historian and scholar, Mr. Hallam—has said that the proceedings of the Tridentine fathers were as fair as those of other councils. If so, all that it proves, is that no general councils have been dispassionate. If so, the more reason we have to rejoice, that we have scripture to

to be found *in the ancient Catholic fathers*^b. We can trace its genealogy—we know who its parents were—we can tell the day and hour when it was

^b It is impossible that any thing should be more distinct than the declarations of the apostolic fathers on this fundamental point. Πάντες οὖν, says Clement, ἐδοξάσθησαν καὶ ἐμεγαλύνθησαν, οὐ δι' αὐτῶν, ἢ τῶν ἔργων αὐτῶν, ἢ τῆς δικαιοπραγίας ἧς κατεργάσαντο, ἀλλὰ διὰ τοῦ θελήματος αὐτοῦ. Καὶ ἡμεῖς οὖν διὰ θελήματος αὐτοῦ ἐν Χριστῷ Ἰησοῦ κληθέντες, οὐ δι' ἑαυτῶν δικαιούμεθα, οὐδὲ διὰ τῆς ἡμετέρας σοφίας, ἢ συνέσεως, ἢ εὐσεβείας, ἢ ἔργων ὧν κατεργασάμεθα ἐν ὁσίῳ τητι καρδίας· ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰῶνος ὁ παντοκράτωρ Θεὸς ἐδικαίωσεν· ὃ ἔστω δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. Clem. Epist. i. ad Corinth. §§. 32.

*Ὡν οὐδὲν λανθάνει ὑμᾶς, ἐὰν τελείως εἰς Ἰησοῦν Χριστὸν ἔχητε τὴν πίστιν, καὶ τὴν ἀγάπην, ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος—ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη—τὰ δὲ δυὸ ἐν ἐνότητι γεγόμενα, Θεοῦ ἐστίν· τὰ δὲ ἄλλα πάντα εἰς καλοκαγαθίαν ἀκόλουθὰ ἐστίν. Ign. Epist. ad Eph. §. 14.

Σπουδάζετε οὖν βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ Κυρίου καὶ τῶν Ἀποστόλων, ἵνα πάντα ὅσα ποιῆτε κατευοδωθῆτε σαρκὶ καὶ πνεύματι, πίστει καὶ ἀγάπῃ, ἐν Υἱῷ καὶ Πατρὶ καὶ ἐν Πνεύματι, ἐν ἀρχῇ καὶ ἐν τέλει. Ign. Epist. ad Mag. §. 13.

Ἐμοὶ δὲ ἀρχαία ἐστὶν Ἰησοῦς Χριστός—τὰ ἄθικτα ἀρχαία ὁ σταυρὸς αὐτοῦ καὶ ὁ θάνατος, καὶ ἡ ἀνάστασις αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ, ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῶν δικαιωθῆναι. Ign. Epist. ad Philadelph. §. 8.

— ἡ βεβαία τῆς πίστεως ὑμῶν ῥίζα, ἐξ ἀρχαίων καταγγελλομένη χρόνων, μέχρι νῦν διαμένει, καὶ καρποφορεῖ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ὃς ὑπέμεινεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὥς θανάτου κατανήσασθαι· ὃν ἡγεῖρεν ὁ Θεός, λύσας τὰς ὀδύνας τοῦ ἄδου· εἰς ὃν οὐκ ἰδόντες πιστεύετε, πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῃ, καὶ δεδοξασμένη· εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων, ἀλλὰ θελήματι Θεοῦ, διὰ Ἰησοῦ Χριστοῦ. Polycarp. Epist. ad Philipp. §. 1.

All this breathes a truly apostolic spirit, and it is satisfactory to know that the immediate disciples of the apostles taught and spoke like them. But, though not with equal distinctness, passages may be cited from all the ancient fathers which, with the apostolic writings in our hands, testify that this Catholic doctrine

born. It does not come from Clement, or Ignatius, or Polycarp—it comes not from Irenæus, the dis- was never lost—that, in all the works of the Christian life, it is still Christ and Christ alone to whom we are to look for justification. Nothing can be more pointed and precise than the teaching of Athanasius, Chrysostom, Ambrose, and Augustine; and though such passages be in number comparatively few, yet, as the enunciation of great principles, which, even when not expressed, are latently present, they ought, in all fairness of argument, to be decisive upon the question. It should be remembered, likewise, that the question of *justification by faith* only, as it was raised in the sixteenth century, had never been a question of controversy among Christians, nor had the speculative theology of the schools given a form to the opposite doctrine. The fathers, too, principally dwell upon the details of the Christian life, the training up of the soldier of Christ in the discipline which was to fit him for his heavenly crown, and look upon faith in Christ as, so to say, incarnated in works, and exhibited in them. They often wander, on other points, far from the scriptural simplicity, both of doctrine and phrase; their system of the Christian life is encumbered with much which neither Christ nor His apostles taught, and which is often, if understood as the mass of mankind would understand it, consequentially subversive of their fundamental doctrines. Their employment of language on the *specific question* of justification is often loose, and without a line drawn between grace justifying and grace sanctifying; and terms are constantly used by them, both in regard to *works and their merit*, which, to ears trained in the purer and more scriptural school of the Reformation, convey ideas wholly unevangelical; and yet they are frequently *only terms and modes of speech* not really meaning *what they sound to us*; and unless this be kept in mind, we cannot form a fair estimate of their sentiments on this fundamental question. Though scripture be amply enough for us, if we had nothing more—and though the apostolical fathers *echo its very word and spirit*, no Catholic mind would lose, if it could help it, such men as Athanasius or Chrysostom, Basil, Augustine, and Jerome—nor need we lose them. On this vital question these great pillars of the Church are with Luther and Cranmer and the great spirits of the Reformation, if we interpret them on the prin-

ciple of him who talked with John, nor from the martyr Justin, nor from the great Athanasius, nor from

ciple of the Reformation, by a comparison of passages, and by *the guidance of that scripture* which they all venerated—they rely, like the Protestant and apostolic Churches, solely on the Redeemer's merits, though we cannot produce from them the *precise and scientific statements in which the necessities* of later times have embodied and fortified the truth. This is the doctrine of the Church of England—she maintains that her own doctrine of justification by faith only is held by the old Catholic fathers—and, as she refers to the Homily of Salvation for a more full statement of the doctrine of justification, so the homily itself appeals to the old ancient authors of Christ's Church. Archbishop Usher quotes, in addition to the great and universally known fathers of the four first centuries, Hilary of Poitiers, 360—Theodoret, 430—Prosper, 440—Ennodius of Pavia, 510—Eusebius Emisenus, 520—pope Gregory, 600—Anastasius Sinaita, 640—the venerable Bede, 720—Haymo Halberstatt, 849—Smaragdus, 950—Anselm, 1080; so that from Clement of Rome downwards the chain of witnesses to the Catholic doctrine of justification by faith only, is unbroken. Vid, Usher's Answer to a Jesuit, chap. xii.

“That we be justified by faith only, freely, and without works, we do read oftentimes in the most and best ancient writers—as beside Hilary, Basil, and St. Ambrose, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Ecumenius, Photius, Bernardus, Anselm, and many other authors, Greek and Latin. Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that *the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God*, at any time or season. Nor, when they say that we be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts afterward.

“Neither do they mean so to be justified without good works, that we should do no good works at all. But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable

holy Augustine, with his mind capacious of divine truth—nay, the last of the fathers of the Church, who, through scripture, still held fellowship with the apostles of Christ and the primitive Church, in the darkest times, holy Bernard, *utterly repudiates it*. Heathen metaphysics have as much to do with it as the Gospel; and, as it is now held and defended by the Romish Church, it is the work of

to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God—the great infirmity of ourselves, and the might and power of God—the imperfectness of our own works, and the most abundant grace of our Saviour Christ—and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding. This faith the holy scripture teacheth us; this is the *strong rock* and foundation of Christian religion; *this doctrine all old and ancient authors of Christ's Church do approve—this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vainglory of man—this whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of Christ's glory, but for an adversary to Christ and His Gospel, and for a setter forth of men's vain-glory.*" Sermon on the Salvation of Mankind. part 2. Homilies.

Nothing has contributed so much to the idea that justification by faith was lost, in open avowal at least, between the second and fourteenth centuries, as an assertion of Milner's—most unfounded—that so it was; though he confesses that the fathers held the *substance still*. I believe that one result of the present *activity of inquiry will be*, that the fathers at large, with all their faults and unscripturalities, will be found much more evangelical than either party at first imagined—and that the reformers knew them better than the moderns, and judged them more accurately. So, at the Reformation, it was soon found that an appeal to them, on almost all points of the Romish controversy, might be made with nearly as much certainty of success as to holy scripture itself.

those speculative and scholastic heads^a, under the influence of whose vast but perverted power the

^a It is a formidable sign of the times, that the new theology draws its stores and definitions directly from those masters of the schools who were the great corrupters of the Gospel theology, and gave a name and fixity to what before were unacknowledged and unsystematized errors. A more complete, not modification, but reversal of Church of England theology, it is impossible to conceive. "The most received tenets of the Romish Church," says Jackson, "were first hatched by the schoolmen, which never saw the light of heaven, but through the dark painted glasses of cells wherein they were imprisoned, and hence imagined our Saviour's form of doctrine to be of the same hue with midnight duncery or grossest ignorance of sacred dialects." "They employed themselves," says another authority, "in an ostentatious display of ingenuity, in which axioms, assumed without examination, distinctions without any real difference, and terms without any precise meaning, were made use of in controversies about abstruse questions which it was impossible to bring to any real issue, and which, notwithstanding all the violence of the contest, it was of no importance to determine." "The method of illustrating divine truth," says Mosheim, "by reason and philosophy, prevailed universally, and was followed with such ardour, that the number of those who, in conformity with the example of the ancient doctors, drew their systems of theology from the holy scriptures and the writings of the fathers, and who acquired on that account the name of Biblicists, diminished from day to day." To this scholastic age are due the Romish scheme of the sacraments—sacramental confession—transubstantiation—communion in one kind—image-worship—purgatory—indulgences—the theory of justification by inherent righteousness. These were all moulded into shape at this period, and Trent gave them the last seal as articles of faith. Never were the disputative and dialectic faculties so preternaturally enlarged and exercised—never the faculties for the discovery of truth more debilitated. Vid. Bishop Hall's Works, ix. p. 275; Bishop Taylor's Dissuasive from Popery; Dupin's Ecclesiast. History, cent. xii.; Usher's Answer to a Jesuit. No one can question the intellectual re-

study of scripture was banished from the schools. Holy writ grew insipid by the side of dialectic fence and metaphysical refinement ; and the homely truths enunciated by our Lord, and enforced and expounded by the glorious company of the apostles, gave way for *three* centuries to the philosophy of Lombard and Aquinas.

3. Now, when we put all this together, it is not only improbable, but impossible, that, when the reformers of our Church drew up those Articles which contain the sum of the Catholic faith, and to whose precise line of doctrine, *so far as it extends*, the teaching of her ministers must be faithfully adjusted, they should not have adopted all available precautions to put this great truth beyond the reach of reasonable doubt, and the danger of all ordinary misinterpretation ; for it contained, as they believed, the very essence of the Gospel.

Precautions taken by the English reformers to guard against misapprehension on this doctrine.

To suppose otherwise, is to contradict their own plainest statements—to *read upside down*, if I may so express myself, the voluminous materials which they have left for ascertaining their views upon the question—finally, to run counter to the plainest laws that regulate the human understanding, and direct

sources displayed by the scholastic divines, especially Aquinas—nor that hardy, though most perverted, dialectic, from the study of which our own elder divines so largely profited—nor the accuracy of many of their theological statements—nor many devout and scriptural principles and sentiments dispersed up and down their voluminous writings ; but, as a whole, they are the most dangerous enemies which the Gospel of Christ has ever encountered.

prudent men in matters of acknowledged importance even in secular interests—much more men of equal capacity and piety, solemnly adjudicating upon questions on which the salvation of souls depends. The fact is, that the authors of the Articles have taken far more than ordinary precaution. They have literally done every thing, which, with human language as the instrument of thought, it was possible to effect, to shut out from misrepresentation, or misunderstanding, the doctrine of *justification by faith only*. The most precise distinction of things—the most exact verbal accuracy—the most elaborate parting off, from the right hand and from the left, of any thing that, by antecedence, or co-existence, or consequence, might interfere with the specific office of faith in the work of justification, have been employed in the three articles which have been devoted to this all-important subject. And then, with a wise forethought, accumulating precaution on precaution, and outrunning our expectation of precision by a supererogation of proof, the Church has appended in her Homilies an explanation, *in extenso*, of the meaning which the briefer formularies were intended to convey. That they give no definition of faith in specie and genere—is of no matter in the question. A meagre dialectic definition is a poor barrier against error, compared with the grand features of scripture truth so distinctly and boldly pronounced—those broad antecedents, and accompaniments, and consequences which strike every eye, and are inseparable from the scriptural idea of saving faith. It is best defined as

scripture defines on matters *practical*—by its fruits and consequences—by its relations and outward bearings—as men treat great and known moral principles. It is thus that faith, and hope, and charity, are most efficiently described.—Certainly, then, on the principles by which human writings are invariably interpreted, if we take these three articles, and the homilies on faith and salvation together, it is impossible for a common mind, not dealing astutely, but simply and straightforwardly, to doubt the meaning, as ordinarily received, which they are intended to convey—the proposition which they assert may be true or may be false—but no average and unbiassed interpreter, can doubt *what* it is their wish to lay down, as the scriptural doctrine of justification.

We have besides this, if any doubt remained, large records containing the real opinions of its authors—from which, if the faintest shade of hesitation should still remain, and not from our own heads, or from any private interpretation whatsoever, we are bound in reason to extract the genuine meaning. The *animus imponentis* ^a is the only rule by which we ought to go; the only rule safe for the conscience, or reconcilable with the understanding of men. Again, we have not only the Augsburg confession, and the Apology for it, the most important statements of which are embodied in our Articles, but the ample writings of the leading continental reformers, where the subject is elaborately treated; and the confessions of all the reformed churches. For, however it may be forgotten, in these days, from a lack of acquaint-

Collateral evidences of the intentions and meaning of the articles and homilies.

^a “No man hereafter shall either print, or preach, to draw the article aside any way; but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment

to be the meaning of the article; but shall take it in the literal and grammatical sense." King's declaration prefixed to the Articles.

ance with our theology in its first scriptural simplicity and masculine vigor; or however it may be thrown into the background, from other reasons; the truth is, that, on the great, and, I must be permitted to call it, the *primitive and catholic doctrine of justification by faith only*, our own Church is identified, not indeed with the crude expressions, and *obiter dicta*, but, *in substance*, with the calm judgments and authorized formularies of the continental churches^b. The re-

^b "Proprie ergo loquendo, Deus solus nos justificat—et duntaxat propter Christum justificat—non imputans nobis peccata, sed imputans ejus nobis justitiam. Quoniam vero nos justificationem hanc recipimus, non per ulla opera, sed per fidem in Dei misericordiam et Christum; ideo docemus et credimus cum apostolo, hominem peccatorem justificari sola fide in Christum, non lege aut ullis operibus.—Ergo quia fides Christum justitiam nostram recipit, et gratiæ Dei in Christo omnia tribuit; ideo fidei tribuitur justificatio, maxime propter Christum, et non ideo quia nostrum opus est.—Itaque justificationis beneficium non partimur, partim gratiæ Dei vel Christo, partim nobis aut dilectioni operibusve vel merito nostro—sed, in solidum, gratiæ Dei in Christo per fidem tribuimus.—Justi vere efficimur, quemadmodum diximus, per fidem in Christum, mera gratia Dei, qui peccata nobis non imputat sed justitiam Christi—adeoque fidem in Christum ad justitiam nobis imputat." Confess. Helv. art. xv.

"Item docent; quod homines non possint justificari coram Deo propriis viribus, meritis, aut operibus—sed gratis justificentur propter Christum per fidem, cum credunt se in gratiam recipi et peccata remitti propter Christum, qui sua morte pro nostris peccatis satisfecit.—Item docent quod fides illa debeat bonos fructus parere—et quod oporteat bona opera mandata a Deo facere, propter voluntatem Dei—non ut confidamus per ea opera justificationem coram Deo mereri."—Confess. August. art. iv.—vi.

"Justificari significat ex injusto justum fieri, quod recte intellectum, hic quoque quadrat. Ex injusto, id est, reo et inobediente, et non habente Christum, fieri justum, id est, absolutum a reatu,

formers here, and in Germany, held themselves to be labouring in the same cause; they were contending for

propter Filium Dei, et apprehendentem fide ipsum Christum, qui est justitia nostra—quia ejus merito habemus remissionem—et Deus justitiam nobis imputat, et propter eum nos justos reputat—et, dato Spiritu suo Sancto, nos vivificat et regenerat.—Quanquam utem simul inchoatur novitas, quæ in vita æterna erit perfecta, ad quam redempti sumus—tamen persona in hac vita non propter novas qualitates aut opera est justa, id est, Deo accepta et hæres vitæ æternæ—sed propter ipsum mediatorem, passum, resuscitatum, regnantem, deprecantem pro nobis, nos obumbrantem et vivificantem.—Ideo tenenda est hæc consolatio—placere personam propter filium Dei, imputata nobis ipsius justitia.”—Confess. Saxon. de remiss. peccat. et justif.

“Itaque et correlative intelligenda est hæc oratio fide justificamur—hoc est fiducia Filii Dei justificamur, non propter nostram qualitatem, sed quia ipse est propitiator, in quo cor acquiescit, fiducia promissæ misericordiæ propter eum—quam fiduciam ipse, Spiritu suo Sancto, ex suscitatur.” Ibid. “Horrenda est omnino in Deum blasphemia asserere Christum minime sufficere, sed aliis quoque rebus opus esse. Inde enim sequeretur, Christum ex parte tantum Servatorem esse. Merito igitur jureque diximus cum D. Paulo, ‘nos sola fide, justificari,’ seu ‘fide absque operibus legis.’ Ceterum, proprie loquendo, nequaquam intelligimus ipsam fidem per se, seu ex se, nos justificare—ut quæ sit duntaxat veluti instrumentum, quo Christum justitiam nostram apprehendimus. Christus igitur ipse est nostra justitia, qui omnia sua nobis merita imputat—fides vero est instrumentum quo illi in societatem seu communionem omnium bonorum ipsius copulamur, atque in ea retinemur—adeo ut illa omnia, nostra effecta, plus quam satis nobis ad nostri absolutionem a peccatis.” Confess. Belgic. art. xxii.

Quoniam, igitur, justo Dei judicio, temporalibus et æternis pœnis obnoxii sumus—estne reliqua ulla ratio aut via, qua his pœnis liberemur et Deo reconciliemur? Vult Deus suæ justitiæ satisfieri: quocirca necesse est vel per nos, vel per alium, satisfaciamus &c. Quis autem est ille Mediator, qui simul est verus Deus, et verus perfecteque justus homo? Dominus

life and death against the same irreconcilable enemy ; and struggling alike, through all the difficulties which the world could oppose to the resuscitation of the gospel, for the establishment of the same vital truths. And not only were the doctrinal sympathies of our *earliest* martyrs and confessors with their brethren on the continent ; but, when men's minds cooled with the temper of the times ; when the whole extent of scripture truth was more accurately embraced in all its bearings and connections, and when the apostolical succession, no longer undervalued, was held at its proper worth as its ordained safeguard, we find it still the same. The gigantic intellects of our theology—the masters of scriptural learning for far more than a century after the reformation, are, as

noster Jesus Christus, qui factus est nobis, a Deo, sapientia, justitia, sanctificatio et redemptio." Catech. Heidel. p. 2. quæst. 12-18. The Westminster Confession says, "Those whom God effectually calleth, he also freely justifieth : not by infusing righteousness into them ; but by pardoning their sins, and by accounting and accepting their persons as righteous ; not for any thing wrought in them, or done by them, but for Christ's sake alone—not by imputing faith itself, the act of believing, or any other evangelical obedience, *as their righteousness* ; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness, by faith, which faith they have not of themselves—it is the gift of God. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified—and did make a proper, real, and full satisfaction in their behalf."

The same declaration of faith is made, and the same view of justification taken, as the corner stone of the gospel, not only by the Scotch Presbyterian church, but the episcopal churches of Scotland and America.

a body in matters of doctrine, not with Rome, but with the reformed churches; and it *is to them*, rather than to her,—whom, not a few enthusiasts, but the most sagacious judgments among them identify with Antichrist^a,—that they consider the marks of a Christian church to belong. They usually refuse to her even the character of a *true church* at all; and if, by reason of the foundation undenied, they do not venture to withhold the title of Church—they grant no more than that she is barely such, just within the description of it at its lowest and no more; though *vere ecclesia* yet not *vera ecclesia*, to use Field's expression; but *to them*, though deprived of apostolic government and its blessings, they gave it with a free brotherly love, and a full acknowledgment of their claim! This is not the time to trifle or maim the truth, my brethren; we must seal up the incomparable works of our old Theologians; we must revolutionize the meaning of language; we must not only denationalize but unchurch ourselves, before the name of “reformation”^k or of “protestant” can bring

^a This was likewise the first judgment of the tractarian divines upon Rome—thus, faithfully representing in their earlier works the immemorial judgment of the Church of England on the sins and heresies of Rome.

^k No great English divines even of those schools popularly considered the most Romanizing have ever held the name of protestant as other than a title of honour—*negatively*, an abjuration of Romish errors—*positively*, the system of pure gospel truth.

“My lords,” said Laud on his trial, “I am as innocent in this business of religion, as free from all practice, or so much as thought of practice, for any alterations to popery, or any way blemishing the true protestant religion established in the church of England, as I was when my mother first bare me into the world.” “Protestants did not get that name by protesting against the church of Rome, but by protesting (and that when nothing else would serve) against her errors and superstitions.

F f

other than *heartstirring* associations to Englishmen for the greatest deliverance which God has ever

Do you but remove them from the church of Rome, and our protestantism is ended, and the separation too. Nor is protestantism itself such an unheard of thing in the very heart of religion. For the sacraments, both of the Old and New Testaments, are called by your own school, 'visible signs protesting the faith.' Now if the sacraments be protestants, signs protesting, why may not men also, and without all offence, be called protestants, and by refusing others which are corrupted, they do most protest the sincerity of their faith against that doctrinal corruption which hath injured the great sacrament of the eucharist, and other parts of religion." Confer. with Fisher.

"They are protestants," says Stillingfleet, "who stand for the ancient and undefiled doctrine of the catholic Church against the novel and corrupt tenets of the Roman church. And such kind of protestation no true Christian, who measures his being catholic by better grounds than communion with the church of Rome, will ever have cause to be ashamed of." Works, vol. iv. p. 329.

Hickes the non-juror says, "The protestant religion of the Church of England is but another name for primitive Christianity, and a protestant for a primitive Christian who protests against all the corruptions of the gospel by popery."

So of the reformers themselves, we find in their writings none but titles of honour. Andrewes speaks of them "as those illustrious men, never to be mentioned without the deepest reverence, whose services God employed in the restoration of religion." Jackson, "the sage and reverend reformers of our Church." Sanderson, "our godly forefathers, to whom, under God, we owe the purity of our religion." So even Hickes, "the reformers were as eminent for virtue and learning as any of that age—their preferment was and is approved by millions of Christians." Brett of Cranmer, "truly styled that great reformer and glorious martyr." So Bull and Hall and Bancroft and Whitgift. To depreciate the reformers is tantamount to an attack on the Church herself. Such likewise is their tone in speaking of the great continental reformers. "Touching Luther," says Field, "we answer that he was a most worthy divine, as the world had any in

given to this nation. They are titles of honour; they are vindications of our Christian purity; yet are they

those times wherein he lived, or in many ages before, and that, for the clearing of sundry points of greatest moment in our Christian profession, much obscured and tangled before with the intricate disputes of the schoolmen and Romish sophisters (as of the power of nature, of freewill, grace, justification, the difference of the law and the gospel, faith and works, Christian liberty and the like) all succeeding ages shall ever be bound to honour his happy memory." "A founder it had," says Hooker, speaking of the Genevan system, "whom, for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him." Pref. to Eccles. Polit.

Whatever other differences there might be among protestants, there was a complete accordance among them, on the main doctrine, justification by faith only, by the side of which, all other variations vanish. We have seen, in a former Lecture, Hooker's opinion on their substantial agreement on the eucharist—let us hear Field on their differences, so supposed, on that, or any other question. "It so fell out by the happy providence of God, and force of that main truth they all sought to advance, that there was no material or essential difference between them, but such, as upon equal scanning, will be found rather to consist in the diverse manners of expressing one thing, and to be but verbal upon mistaking, through the hasty and inconsiderate humours of some men, than any thing else—and I dare confidently pronounce, that after full and due examination of each other's meaning, there shall be found no difference touching the matter of the sacrament, the ubiquitary presence or the like, between the churches reformed by Luther's ministry in Germany and other places, and those whom some men's malice called Sacramentaries. That none of the differences between Melancthon and Illyricus, except about certain ceremonies, were real—that "Osiander held no private opinions of justification, howsoever his strange manner of speaking gave occasion to many so to think and conceive." Field on the Church, lib. 3. c. 42.

* Osiander's mode of expressing himself exceedingly resembles that of our modern school—the attachment of a divine substance an inward glory, and the like.

For a most satisfactory induction of all the great divines of the Church of England on the Romish question, see Quarterly Review, No. 135.

not willingly assumed by us, but by compulsion; not sectarian therefore, but truly *catholic*; a memorial of the emancipation of the Church from the usurpation of a section of it, and her restoration to the church universal—not *merely negative*, but, by necessary and acknowledged connection implying, in the mind of our old divines, the pure truth of scripture, and the supremacy of the word,—the *old apostolical Church*, restored, as far as the times permitted, to its primitive condition. Till the middle of the succeeding century after the reformation, there would seem no difference of opinion at all in our own country, on the interpretation of the articles on faith and works. And, on the continent, even the same doctrines were held by Arminius himself, whose name is usually associated, not only with universal redemption, to which he has a rightful claim, but, very wrongly, with opinions unconformable to the doctrine of justification by faith only. His opinion, however, as he professes it himself, is identical with that of Calvin—a name likewise, long venerated for his vast abilities and services to true religion, by the divines of the Church of England, even by those who dissented entirely from his views on predestination and his uncatholic scheme of church government.

* "Quum itaque nos Christi intercessionem justitiam Deum—non propriam, innocentiam approbationem, sed justitiam imputationem nos absolvit, ut pro justis in Christo censeamur, qui in nobis non sumus. Inst. l. 3. c. 11.

"a When therefore by the intercession of Christ," says Calvin, "God justifies us—it is not by an approval of our innocency, but by an imputation of righteousness that He acquits us—so that we are accounted as righteous in Christ, who are not so in ourselves."

In reference to this part of Calvin's Institutes Arminius observes: "My own opinion is not so much at variance with the opinion of Calvin, whom no one of our party censures, as forming a wrong judgment in this matter,—but that I am ready to subscribe with my own hand to what he says in the third book of his Institutes on this subject." But it is certain, notwithstanding, that, for those modified statements of scripture truth, of which henceforth we have so many examples,—for an aversion to a broad style of propounding them, and a general accommodation of scripture to a lower spiritual standard,—we are mainly indebted to that school which originated from Arminius, and of which Episcopius¹ and Grotius were the

Mea
sententia
non usque
adeo discrepat a
sententia
Calvini.
quem tamen
nemo nostrum reprehendit
atque male in hac re sentientem
—quin paratus essem manus meae subnotatione subscribere illis, quæ in tertio libro Institutionum suarum de hac re dicit, iisque calculum meum adjicere."

¹ Out of this school proceeded bishop Bull, a great and good man, and to whose immortal works in defence of the faith, the Church of Christ is permanently a debtor—and from him the *mitigated gospel* of Grotius and Episcopius received a standard form and defence in the theology of the Church of England. These views, to which a powerful impulse was hereby given, were favoured by archbishop Laud, and after the restoration, by Sheldon. But their main defence and specious appearance is to be attributed to Bull. In the year 1669 was published his *Harmonia Evangelica*, from which may be dated a gradual lowering of the theology of the Church of England, whether still combined with a devotional and earnest spirit, as in the non-jurors, or the utterly debilitated and unevangelical condition of the great body of the Church, till, in the latter part of the last century there arose contemporaneously, and with what I believe to be, an indissoluble connection, the revival of true and spiritual religion, and the teaching and preaching of the great doctrine of scripture and the reformation, the justification of the sinner before God by faith only. One thing should be recollected, as throwing light upon the theory of faith propounded, and most ably defended by Bull—that his mind had recoiled from over pressure in another direc-

most distinguished disciples on the continent, and bishop Bull in our own country.

tion. He studied originally under a puritan and non-conformist—and was an alarmed observer, as others, Hammond for instance and Jeremy Taylor, of the spirit of antinomianism—which grew up so fearfully under the puritan rule. A tenacious binding together of faith and works, as *inseparable* in the work of justification, became the marked point of his theological system—rightly in one sense, as inseparable in fact, the one being the fruit of the other; wrongly, as conjoint instruments of justification. Justification, according to him, is not, as the Tridentines make it, an inherent righteousness infused into us by God through our faith in Christ, but the result of faith and works, conjointly, as exhibited in the whole Christian's life. Christ therefore is not practically the justifier, but ourselves. It is impossible to deny the ingenuity and brilliancy of the *Harmonia*—but on one point where readers moderately acquainted with the subject are competent judges, it certainly misrepresents the sentiments of the reformers; that is, on the office of faith, as ingenuity and subtilty of argument, with an assumption or two, may easily do. And there is, throughout, a lack of that clear and straightforward statement and deduction which will always characterize a sound scriptural argument—it is acute and refining—and that is all. Examine his statement of Augustine's meaning in the celebrated passage from the “*de Fid. et Operi*,” ending “*sequuntur (i. e. bona opera) enim justificatum, non precedent justificandum,*” as also the celebrated passage in St. Clement.

It is no wonder, that, in subsequent times—men, in treating of Romanism, missed the main point, and instead of fastening on justification by inherent righteousness, were occupied with other manifestations of Romanism. Even at the first there were some who did not discern it. “It is necessary,” says Foxe, “that this doctrine should be retained and preached in the church—which being of long time hidden from Christians, and almost extinguished, the heroical and mighty Spirit of Christ, by the ministry and preaching of Martin Luther, hath kindled and raised up again in the Church. Yet such is the mischief and misery of

The more systematic manner of teaching theology practised by this school, their greater elegance of composition, and judiciousness of general criticism, are but a poor atonement for the gradual degradation of this great scripture principle; and, along with it, for a general softening down of the other fundamental truths of the Gospel into a better kind of morality merely, without spirit, or transforming power, or essential Christianity. Bishop Beveridge is the last illustrious example, in our own country, of the systematic enforcement of it in the true spirit of the great reformers, and decisive breadth of the scriptural

these wicked days, through the subtle practising of Satan, that all Christendom is in an uproar by matter of contentions—and, in the mean time, all regard of that which is the most principal point of our salvation is set at nought, and almost brought again to utter decay.” The canonists at Trent saw better. “Therefore,” they said, “he that will establish the body of the catholic doctrine, (that is, indulgences—penances—purgatory—the sacrifice of the mass, &c.) must overthrow the heresy of justification by faith only.” Vid. Paul’s History of the Council of Trent, p. 190. As evidences of the way in which this point of justification by faith only, occupied the minds of the reformers, a perusal of the confessions of the martyrs will be more than enough—they labor it in all their works in every possible way—their heart and soul were in the establishment of it.—Read Hooker—read Usher—both “mighty in the scriptures” and in the fathers, and the records of the ancient church—read bishop Downham, another great light of the Church in this controversy. It is likewise treated, *as the vital point*, by Andrewes, Hall, Davenant, Hopkins, and Jackson,—three of them at least, Andrewes, Hall, and Jackson, professedly versed in the works of the fathers, and bringing to their task all the fitness that reverence for antiquity, and a perfect knowledge of it, vast abilities, and unquestionable piety, could confer.

teaching. It *was not denied*, but the contrary, by the great anti-Romanist divines, at the end of that century and the commencement of the next, but it was forgotten or superseded in the exposition of the truth—and so it remained, entombed in books and unread articles of faith; till the general resuscitation of the religious feeling, the study of scripture, and the formularies of our apostolic Church, have again established it in the place from which it cannot be removed, without a fatal effect upon true religion, and a retrogradation to a superstitious formalism, or a carnal indifference,—*among the essentials of our faith, and the inseparable companion of the atonement.*

If, under these circumstances, this separating barrier between Rome and the Church of England, which it was the intention of the Articles to strengthen beyond attack, be removed; if it ceases to be that continual bulwark of apostolic truth, for which, under God's grace, it was intended to serve; it arises only from the imbecility of language, which is no proof, in any form of it that can be devised, against the arts of a subtle disputation. We can resist the approach of a material enemy by walls and gates, but the operations of the mind are more penetrating and subtle. There is a dexterous use of the weapons of reasoning, to which the masters of dialectics are familiar, in which doubt is insinuated with such fine approaches, and the wedge so gradually inserted between the joints of the compactest statement, that words become, not the

adequate expression of the intelligent mind, but a loose vehicle which cannot hold the plainest truth—and the very firmest convictions and clearest apprehension of things vanish, we know not how, in this process of logical dissolution. Against this instrument the Articles are not proof, merely because nothing is or can be so. But most certain it is, that it is an instrument with a double edge, and eminently dangerous, under any circumstances, and under the pressure of any emergency, for a Christian reasoner to use. For, by a similar application of ingenuity, and the previous resolution that a particular proposition is not true, and cannot and must not be intended, the clearest declarations of holy writ may be darkened, and the most massive truths volatilized away.

This is no idle assertion—*would it were so*—for exactly so it is with the Socinian interpreter of the words of scripture; and, on similar principles, the masters of Romish sophistry deal with the stubborn declarations of the same inspired book; and, as any one will acknowledge who knows never so little either of Socinian or scholastic casuistry, it is not possible to frame any formulary which will really bind the theologian of either school—no stringency of phrase can prevent him from escaping out of the conclusion which he has made up his mind not to adopt, because he prejudges it, from some principle *extrinsic* to the record, to be necessarily false. The whole system is *rationalistic* in tendency, and ultimately *heretical in practice*. So dealt the Arians of

old with scripture and the Catholic fathers^m—and it behoves all members of the Church of England to

^m “It is obvious that in every contest,” says Mr. Newman, “the assailant, as such, has the advantage of the party assailed, and that not merely from the recommendation which novelty gives to his cause in the eyes of the bystanders, but also from the greater facility, in the nature of things, of finding, than of solving objections, whatever be the question in dispute.” See more remarks of this most acute and profound writer—Arians, p. 29. The Arian heretics in all their phases were remarkable for their dialectical skill. Paul of Samosata completely overpowered by like weapons the first councils that were summoned against him—nor were his subtilities at last condemned without the aid of one Malchias, a presbyter of Antioch, who, having been by profession a sophist, encountered his adversary with his own arms. Arius followed exactly in the same track.

Arianism was closely connected, in fact, with the existing Aristotelic school—“an actual offshoot of those schools of composition and debate, which acknowledged Aristotle as their principal authority.” “Well versed in theological learning, and aware that cleverness in debate was the very life and weapon of heresy, Sicinnius proposed to the patriarch, to drop the use of dialectics and merely challenge his opponents to utter a general anathema against all such ante-Nicene fathers as had taught what they themselves had denounced as false doctrine. On the experiment being tried, the heretics would neither consent to be tried by the opinions of the ancients, nor yet dared condemn those whom all the people counted as prophets.” “Upon this the emperor perceived that they rested their cause on their dialectical skill, and not on the testimony of the early church.” Newman’s Arians, pp. 32–34. And see in the same work a masterly analysis of the whole *economic* system of the fathers—their counter-devices to meet the logic of their adversaries, involving, with the most cautious management, very dangerous principles.

There is a beautiful passage in Gregory of Nazianzen on the scholastic subtilities which had, on all sides, corrupted the purity of scripture.—Ἦν ὅτε ἤκαμαζε τὰ ἡμέτερα καὶ καλῶς εἶχεν ἡνίκα τὸ μὲν περιττὸν τοῦτο καὶ κατεγλωττισμένον τῆς θεολογίας καὶ ἔντεχρον οὐδὲ

weigh well, while it is yet not too late, what may be the effect of such a system of interpretation, not only on its general theology, which has hitherto been eminently distinguished for its Christian sincerity, and that straightforwardness which usually accompanies great intellectual vigour; but on the ultimate interests of *divine truth* itself. Nor is the sorrow and alarm with which simple minds, trained up in the ancient discipline of the Church of England, contemplate the introduction of this method of dealing with written records, diminished by the consideration that *it is* done in sincerity, and may be justified on

πάροδον εἶχεν εἰς τὰς θείας αὐλὰς· ἀλλὰ ταυτὸν ἦν, ψήφοις τὸ παίζειν τὴν ὄψιν κλεπτούσαις τῷ τάχει τῆς μεταθέσεως, ἡ κατορχεῖσθαι τῶν θεατῶν, παντοίοις καὶ ἀνδρογόνοις λογίσμασι, καὶ περὶ Θεοῦ λέγειν τι καὶ ἀκούειν καινότερον καὶ περὶ ἔργων· τὸ δὲ ἀπλοῦν τε καὶ εὐγενές τοῦ λόγου εὐσέβεια ἐνομίζετο. ἀφ' οὐδὲ Σεστοί, καὶ Πυρρόωνες καὶ ἡ ἀντιθετος γλῶσσαι ὥσπερ τι νόσημα δεινὸν καὶ κακόηθες ταῖς ἐκκλησίαις ἡμῶν εἰσεφθάρη, καὶ ἡ φλυαρία παιδευσις ἔδοξε.—Greg. Naz. Orat. xxi.

Διάπτύε μοι τὰς ἐνστάσεις, καὶ τὰς ἀντιθεσεις, τὴν νέαν εὐσέβειαν, καὶ τὴν μικρόλογον σοφίαν· καὶ διαπτύε πλέον, ἢ τὰ τῶν ἀραχνίων νήματα, μνίας μὲν κρατοῦντα, σφηξὶ δὲ ῥηγνύμενα, οὕτω λέγω δακτύλοις οὐδὲ ἄλλῃ τινι τῶν βαρυτέρων σωμάτων· ἐν διδασκε φοβεῖσθαι μόνον τὸ λύειν τὴν πίστιν, ἐν τοῖς σοφίσμασιν· οὐ δεινὸν ἡττηθῆναι λογῶ, οὐ γὰρ πάντων ὁ λόγος· δεινὸν δὲ ζημιωθῆναι θεότητα, πάντων γὰρ ἡ ἐλπίς. Orat. xxiii.

Petavius states thus the theological use of dialectics. “Nihil ergo theologum impedire potest, quo minus sinceræ ac germanæ philosophiæ, et dialecticæ, præsidiiis, munitionem et ornatiorē habeat divinam scientiam. Sed nec ἐριστικὴν illam et σοφιστικὴν funditus aspernabitur—non ut ea sic utatur, quomodo hæretici ac reliqui hostes ecclesiæ, ad oppugnandam veritatem; sed ad propugnandam potius; et ad illorum perplexos nodos, ac laqueos ejusdem unde implicati sunt, artis esse solvendo.” Petav. Dog. Theol. Proleg. c. 4. p. 14. (Vid. Hampden’s Bampton Lectures, Notes to Lecture II. p. 543.)

principle. It is quite certain that to speak with management ¹, the *suppressio veri et suggestio falsi*, for the purposes of the moment—if done with a good intention ², was advocated and even practised by some illustrious fathers. I do not say or insinuate that it is not limited, in their case, by moral restrictions which prevent its legitimate consequences from being followed out; but a bad principle is not safe *because* it is used *by good and holy men*; no man can say, it shall go thus far and no farther. Speaking, I am sure, the sentiments of the great body of the Church of England, I think that we should shrink from the most distant approach to it, and smallest appearance

¹ κατ' οὐκονομίαν.

² μετ' ὁ-γίους γνώ-μης.

^a Let thoughtful men peruse and meditate on the following passage in Mr. Newman's Arians, before referred to: "The Alexandrian father (Clement,) who has already been referred to, accurately describes the rules which should guide the Christian in speaking and acting economically." "Being ever persuaded of

of it^a. I think that no evil to which we can be possibly exposed is comparable to the danger arising from the dissemination of such a principle in the Church and her ministers; her sanctity—her Gospel foundations—and the blessing of God upon her, would perish with the loss of her sincerity and truthfulness.

Surely it would be an enormous evil, if the Church, in the admission of men to her holy orders, were not able to rely on the acceptance of her Articles in their literal and established sense—if her distinctive character were lost, and if, by a private interpretation of them, each in his own way, not only the Romanist, but the Arian and Socinian, to whom an equal license must be permitted, were mingled within her pale on this scheme of universal comprehension; but it would be an evil still more deplorable, if the whole Christianity of the Bible were at the same time imperilled, and with it vital

Christianity in any shape. We know what we are about so long as we rest on scripture, and so long as scripture be interpreted by those universal principles of language which, for all general purposes, are as well defined as the laws of matter and the axioms of science. *We rest then upon a rock.* But, if these are avowedly thrown aside, and if we cannot depend upon the rules which, by the common consent of mankind, regulate the interpretation of written documents—we are thrown helplessly adrift. This, in fact, is the point at which Romanist writers constantly drive; they desire to shake us off from scripture, that we may rest on the Church—on a rock, as they believe, but as we know, a quicksand—on a false infallibility, an immutability which has been always shifting, and an unascertainable tradition. In them the policy is transparent; but we, of the Church of England, rest upon the written word; and we are deeply concerned, therefore, to maintain inviolate the laws of interpretation—with them we fear nothing. “Therefore, being justified by faith, we have peace with God”—“Therefore we are justified by faith, without the deeds of the law.” He who cannot resolve Aquinas, or unravel a sophistry of Bellarmine, can yet use a plain text of scripture, and effectually wield the sword of the Spirit; and so long, justification by faith only stands secure, and no force nor fraud shall prevail against it.

III. But there is a practical objection urged against justification by faith, which, however briefly, it is

the omnipresence of God,” he says, “and ashamed to come short of the truth, he is satisfied with the approval of God and of his own conscience. Whatever is in his mind, is also on his tongue; towards those who are fit recipients, both in speaking and living, he harmonizes his profession with his opinions. He both thinks and speaks the truth, except when consideration is necessary, and then, as a physician for the good of his patients, he will be false, or utter a falsehood, as the Sophists say.”
 πεπεισμένος οὖν πάντῃ τὸν Θεὸν εἶναι πάντοτε, καὶ αἰδούμενος μὴ ἀληθεύειν, ἀντίον τε αὐ-

τοῦ καὶ ψεύ- indispensable to notice, and at least suggest the line
 δεσθαι γι- of reply to be adopted. It is said—nay, asseverated
 νόσκων, τῇ of reply to be adopted. It is said—nay, asseverated
 συνειδήσει as a certain fact—that it is unfavourable to that
 τῇ θεῷ καὶ as a certain fact—that it is unfavourable to that
 τῇ ἑαυτοῦ holiness without which no man shall see the Lord,
 ἀρκεῖται μό- holiness without which no man shall see the Lord,
 ναίς· καὶ and is therefore inconsistent with that renewal of
 ταύτῃ οὐ and is therefore inconsistent with that renewal of
 ψεύδεται, the heart which almost every page in scripture
 οὔτε παρὰ declares to be inseparable from the true disciple of
 τὰς συνθή- declares to be inseparable from the true disciple of
 κας τὶ ποι- Christ. Now it is superfluous to say, what the most
 εῖται· ταύτῃ Christ. Now it is superfluous to say, what the most
 δὲ οὐδὲ ὁμ- violent opponents of the doctrine must grant, that
 νουσιν ὅρκον violent opponents of the doctrine must grant, that
 ἀπαυτηθεῖς, it is urged by its illustrious advocates in every age,
 οὐδὲ ἔξαρνος it is urged by its illustrious advocates in every age,
 ποτὲ γίνε- without any prejudice against good works, or dis-
 ται, ἵνα μὴ without any prejudice against good works, or dis-
 ψεύσῃται, taste to personal holiness—with no intention of
 κὰν ἐναπο- taste to personal holiness—with no intention of
 θήσῃ τῷ impugning the necessity of it, or of weakening those
 βασάνοις. moral means and instruments by which, under God's
 πᾶν grace, the process of sanctification is carried on in
 ἔρα δτιπερ the soul. Nor is it attempted to deny, that, among
 ἂν ἐν νῷ, those who have made it the rule of their lives, and
 τοῦτο καὶ borne testimony to it in their deaths, are to be
 ἐπὶ γλώσ- numbered some of the best and holiest men who
 σης φέρει have ever gloried in the cross and adorned the doc-
 πρὸς τοὺς trines of the Gospel. But such results, it is argued,
 ἐπατεῖν ἀξι- are not *in consequence* of the principle from which
 οὺς ἐκ τῆς they profess legitimately to flow, but exist in spite
 συγκαταθέ- of it. But, on the other hand, those who maintain
 σεως καὶ its necessity, and place it at the head of those truths
 ἀπὸ γνώμης which regard the application of our Saviour's passion,
 λέγων ἡμα join issue on this very point ; what they have asserted
 καὶ βίους, in councils, and defined in formularies, they have ex-
 ἀληθῇ τε emplified in their lives ; and have held, from the be-
 γὰρ φρονεῖ ginning, with an unbroken unanimity, not only that *it*
 ἡμα, καὶ *is not incompatible* with holiness and the fruits of
 ἀληθεύει·
 πλὴν εἰ μὴ
 ποτε ἐν θε-
 ραπειᾷ μέ-
 ρει, καθάπερ
 ἰατρὸς πρὸς
 νοσοῦντας
 ἐπὶ σωτηρίᾳ
 τῶν καμνόν-
 των, ψεύσε-
 ται, καὶ ψεύ-
 δος ἐρεῖ,
 κατὰ τοὺς
 σοφιστάς.
 (Clem.
 Alex.
 Strom. vii.
 8, 9.)

the Spirit, but that it is *actually* and *essentially* the great instrument of sanctification—that *of good works it is necessarily productive*—and that a true faith may be known by them with just as much certainty as a tree is known by its fruits.

And, even if we knew no more, and could trace no natural connection at all between true faith and that righteousness which all allow to be indispensable to salvation, still, such are the clear declarations of scripture on the point, that, on *this ground* alone, they would insist with their latest breath on its indispensable necessity. They are assured that what God promises He is able to perform; and that the transforming influences of the Spirit would infallibly accompany the way of salvation, which it has been His good pleasure to prescribe; however *inconsequent* to our apprehension, or startling to our antecedent experience, that method might appear to be.

But, on a closer examination, albeit in the state of mind which scripture entitles faith, there is *nothing meritorious* or *deserving* of pardon save through mere mercy, yet there is a manifest fitness in it, an *instrumental aptitude*, which is not *accidental*, but which indicates an inseparable connection, not of institution but of nature and reason, between the cause and the effect.

And first look at its antecedents. Before the gift of faith, or a believing trust in God's redeeming mercies is implanted in the soul, there must be a thorough sense of the heinousness of sin, and the

Newman's Ariana, 4th century. Surely this is a dangerous principle—dangerous in any hands. The reformed churches have usually adopted, as a distinctive and anti-Romanist principle, the sentiment of Augustine, "that a violation of the truth can never be allowable in itself, or advantageous in the issue." The celebrated Saurin incurred great and merited odium, in the last century by asserting that it was lawful to deceive men by our speech for the attainment of some important good—in fact the old economic principle of the Fathers.

irreconcilable opposition which exists between it and the purity of the Most High. There must be a sorrowful sense of its shortcomings, and transgressions against that spiritual and perfect law by which the relation between the creature and the Creator is determined, and by which it will, finally, be judged. The soul, humbled by a sense of its guilt, and alarmed by the terrors of the Divine law, *looks out of itself* for succour; and, seeing no other refuge in heaven or earth, is drawn on to ask that pardon, for which it dares not hope for its own sake, through the merits of the appointed Redeemer, and the fulness of His power to save. In this matter, the penitent abjures every thing but the Divine promise of forgiveness through the obedience and sacrifice of Him who died in his stead, and throws himself, with an honest and true heart, upon the assurance of his propitiated God.

It is the *sense of transgression* which has brought him to this—sin is the evil, from the penal consequences of which he has sought a refuge in the Divine compassion. How then, if he be sincere, can he continue any longer therein? The apostle describes this state, and, when he has magnified the mercies of redemption, as going beyond all possible limits of iniquity, by a provision more than adequate for any finite demands upon it, he exclaims, “Shall we continue in sin, that grace may abound?” “God forbid,” he replies; “how shall we that are dead unto sin, live any longer therein?” it is a union alike of logical contradictions, and of things *morally*

Rom. vi.
1, 2.

irreconcilable—this coming to Almighty God for liberation from the penalty of sin, and a voluntary continuance in it. If we have been brought from the law into grace, we have necessarily received a principle, which, though it does not exempt us from the assaults of sin, yet emancipates us from its tyranny; and, whilst we cannot entirely rid ourselves either of its temptations or its pollutions, *engenders, of necessity, a hearty abhorrence of it, and an earnest desire to escape from it.* How can it be otherwise, if we really are what we profess to be? The apostle is content to leave it upon this issue, and the manifest absurdity of such an union.

2dly. *Look at what accompanies it.* What a mighty efficacy to control sin has that exhibition of Divine wrath against it, upon which the hope of forgiveness rests, and which is the paramount object which fills the penitent and yet hopeful heart! Though it cannot dilate its finite conception to the full awfulness of God's wrath, or comprehend all the glories of the redeeming sacrifice, yet it sees enough to affect the soul to its bottom.

It is pre-eminently upon the cross, that the eye of faith is fastened; exactly as, in the type, the eye of the Israelite was fixed upon the brazen serpent, receiving, *from the mere look of it*, a new health, and a reinvigoration to his dying frame. It assures him, indeed, of forgiveness; but, on the other hand, it is the measure of his guilt; and manifold are the influences adapted to the purification of our moral nature, and the deliverance of the heart from the

The accompanying
of faith.

At the same time I would not be misunderstood. The Socinians make the moral effect of Christ's example the great benefit of his coming. So, I am sorry to

say, Mr. A. Knox appears to do, to the depreciation of the power of the sacrifice. But certainly after God's grace given, and the application of the sacrifice to the soul, a most powerful spiritual effect is constantly flowing from it.

love and domination of sin, which, however you contemplate it, issue from the cross of the Redeemer. Nay, in the contemplation of the Son of God thus dying for us, sin, by the very act, is crucified in our hearts,—we cannot earnestly meditate upon it and yet commit sin. For all that we can remember or conceive of God's doings—the cities of the plain consumed by fire and brimstone out of heaven—the flood of water, and the whole earth made a desolation, as a punishment for sin, along with all that had the breath of life in its nostrils,—all this, when put by the side of this awful sacrifice, is but a faint image of God's hatred for transgression. Indeed it would be overwhelming, were it not counterbalanced by *the gracious side of it*, which, in comparison with other manifestations of love and mercy, is equally unapproachable. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

Love, a powerful motive to good works.

3. But it is unnecessary, as a check on sin, to dwell on those terrors of the Lord, which, in the contemplation of faith, intermingle with His mercies, and give even to His love an awful aspect. Apart from all prostrating terror^a, or terror at

^a I have quoted on a former occasion an opinion of Catarinus on the *confidence* of true Christian faith. Vid. an account of a discussion on this point, P. Sarpi, lib. 2. p. 206. “It is marvellous how it was received by a principal part of the prelates.—Soto crying out that it *was too much in favor* of the Lutherans, and others asserting that Luther ought not to be censured; he had said that *after justification* that kind of (confiding faith) doth follow &c.... They

all, the love, which accompanies the trust of a justifying faith, supplies, in itself, the strongest, as it is the noblest, motive for holiness, which the imagination of man can conceive; especially as it is blended, in its very nature, with that calm awe, and chastened by that filial reverence, which separate from its affections all elements of levity and familiarity. A servile fear, on the contrary, deadens our exertions, and, along with a consciousness of demerit, inspires a reluctance to approach that presence which is necessary to the soul's health, but which, to the guilty conscience, is necessarily clothed with terror. Meantime, the soul is preserved from presumption, by the very nature of the self-renunciation which fits faith for its office. It deepens the sense of *our* unworthiness, in proportion as it exalts the perception of God's purity, in the communion to which it admits us. It enlarges our apprehensions of the breadth of His spiritual law, and, in the midst of our desire to obey it, adds to our consciousness of our fallings short. In the very nature, therefore, of the confidence which it reposes upon God, the soul finds a peculiar provision, by which every augmentation of holiness whatsoever, is chastened by a fuller apprehension of His unapproachable perfection, an increasing veneration and awe of His ineffable sanctity, and a deeper conviction of the unworthiness of our best offerings.

said, that to work with fear and trembling, was a Hebrew phrase, not signifying *ambiguity*—but *reverence*" &c. The statements of the Tridentine divines contain the best vindication of the reformed doctrines.

Faith followed by an inchoate sanctification.

4. But, besides all this, from the necessary effects of God's grace upon the soul, and of that Spirit from above, which, in repentance and sorrow for sin, has already wrought a work supernatural, at least^b an *inchoate sanctification* immediately follows. There cannot be union, nor so much as the most distant approach, in singleness of heart, to our Divine Redeemer, without a corresponding change proceeding, hand-in-hand, with it, which must develop itself, *internally*, by corresponding affections, and, *externally*, by *that obedience* to the divine law, which love alone can work; which will continually and without effort issue from it; and from the presence of whose practical fruits, and that alone, the assurance of God's love can be securely gathered.

Accompanied by a faith in all God's revealed will.

5. Again, that same faith, which reposes exclusively upon the sacrifice of the cross, as meritorious of justification, and effective of it, is accompanied, if it be an evangelical trust, by a firm belief, and an unreserved acceptance of *all other portions* of the gospel dispensation. The moral commands in their

^b This is a very important point to remember, and may remove many difficulties and misunderstandings. Opponents of justification by faith only, ask—Can God pronounce a man *justified*, and yet no inward righteousness issue to the sinner from this powerful word? (See an exquisite passage in Mr. Newman's Lect. on Justif. on the power of God's word. It is finer than the one in Amb. de Sacr. l. 4. c. ult.)—*Certainly not—there is a change* wrought in the internal state as well as the external relation. We only say that it is not *enough to justify*—and that, so far as it is truly acceptable to God, it issues from the pardon. Sorrow and repentance, are rather *proprieties and conditions*, than holy works.

due relation, are quite as essential a part of it, as is the atonement itself. And good works, therefore,—*an entire evangelical obedience*,—are still indispensable, as well, *necessitate precepti*, because God commands them, as *necessitate medii*, because, without them, we can never be prepared to share in the inheritance of the saints in light.

6. Nor has the consciousness of the impossibility of doing anything acceptable in God's sight, without His grace, and the certainty that the soul's daily life cannot be maintained without a derivation from Christ of the graces that animate it, any tendency to produce a languor in our exertions; or an idle confidence, fatal to the vigorous prosecution of the Christian course. It is rather the contrary; for, by securing the hope of final success, it sustains despondency, and stimulates exertion—by giving the assurance of assistance, it braces our courage in danger—by associating even with those thoughts of good which *seem* self-originated, a divine power, incorporated with them and inseparable from them, it inspires us with the buoyant joyousness of a heavenly support—it gives the certainty that God will accept the sacrifice which he has consecrated by his Spirit, and the obedience which he has himself inspired.

Another set of *stirring motives* also, it not only leaves unweakened, but, like the others, strengthened; those which, in one form or other, originate from self-love, and spur to exertion by the expectation of reward.

This, like all other instincts of our nature, not in themselves evil, is not removed, but only perfected by grace. It is no longer a debasing affection, but a divine ambition, every motion of which may identify an increase of personal exaltation with the good of man and the glory of God ; and, from the cup of cold water given to a disciple, to the martyr flames of Ridley and Latimer, it may aspire, without a sin, to an angelical reward. In short, there is no *strength which faith abjures, except our own—no comfort which it loses, except the solaces of self-righteousness—no motive to action which it excludes, except the meritoriousness of our works, and their proper title to reward*^c ! So that justification by faith only, is not merely the appointed instrument for admitting the soul to that participation and interest in the atonement which is necessary to salvation, but it is the most powerful means of carrying on the work of sanctification, and of

^c There is in the tractarian divines, (I am loath to call it a misrepresentation, but, at least,) a complete misunderstanding of the doctrine of the reformers on this point. A greater wrong was never done to any men than is done to the reformers, by so representing them. Hooker expresses their doctrine perfectly :—“ We acknowledge a dutiful *necessity* of doing well ; but the meritorious dignity of doing well we utterly renounce.” That necessity is manifold. 1. They who believe in God are commanded to do good works. 2. They are the only preparation for heaven, and God has ordained before, that we should walk in them. 3. They are the sole evidence of a true faith, which, without works, is dead. 4. The practice of them increases grace. 5. God is glorified when his people bear much fruit. All these and many other reasons for the practice of holiness, inward and outward, abound in the works of the reformers.

destroying sin in us, as well as delivering us from the outward punishment due to it.

IV. 1. And it follows, on the whole, therefore, that, after our adoption into the covenant of grace, there is in man a real holiness, and an inherent righteousness, There is in the advanced Christian an inherent but not a justifying holiness. but *imperfect and utterly incapable* of answering the demands of the divine law. Our works and labours of love are acceptable and pleasing to God, because they are done, according to our poor measure, as He would have them done, in reliance upon Christ's righteousness—but no satisfying power is in them—no atoning efficacy—no justification for the sinner.

Even in the greatest saints on earth there is no complete defecation—though there is a gradual approximation, more and more, to that essential and angelical purity, which is abhorrent to sin, and inaccessible to temptation. This consummation is reserved for the period when our probationary condition shall be ended; when, being freed from the incubance of the flesh, we shall be admitted into closer communion with God, be changed from glory to glory, and assume the very image of the Redeemer, by beholding Him as He is.

But, meanwhile, the infection of nature remains, and this is the principle upon which the formularies of the church, consistently with the articles, are The services of the Church retain throughout a humbling confession of sin and unworthiness. founded. Nowhere, 'throughout them, are we admitted to the privilege of praise and thanksgiving, without an acknowledgment of sin, and a preliminary confession of utter unworthiness. Not only is it so in her ordinary services; but it is so, even more de-

cisively and emphatically, in the most solemn of them all, where, in communion with all the company of heaven, we draw near to our God and Saviour. For as though the humiliation, consequent on our unworthiness, should be in exact proportion to the privileges conferred upon us, we are here led to the enjoyment of them, through a confession, to the utter prostration of which, no form of words imaginable can add emphasis or degree—not merely do the communicants in that holy feast approach God with the modesty of a derivative goodness, but with the humiliation of positive transgression—a confessed sinfulness, permeating thought, word, and deed, the remembrance of which is grievous, and the burden of it *intolerable*. This, indeed, is utterly inconsistent with a true *inherency of goodness*; no doubt such a sorrowful strain need not come from the mouth of the saints triumphant; though even from them the recollection of past unworthiness can never pass away. But we are not in heaven, but on earth, and it is the way which befits sinners commemorating the death which has redeemed them—it is the way that befits unprofitable servants, who, when they have done all, have done no more than what it is their duty to do—it is the way which becomes those who desire, like St. Paul, not to be found in their own righteousness, which is of the law, but the righteousness through the faith of Christ, that is, the righteousness which

Phil. iii. 9. is of God by faith—finally, such as befits the children of an apostolic church, which reserves the glory of justification, in our best estate, to Christ, and the

appropriating power to the instrumentality of faith. This is unanswerable evidence with how much decision, in practice, the Church of England carries out the principle of justification by faith only, and how rigidly she insists on a remaining sinfulness polluting our holiest things, and most heavenly affections, here upon earth.

2. And this brings me to the last form in which justification, not by extrinsic, but by intrinsic righteousness, has been recently presented to us ; and that is, not that we are justified by righteousness, as a *quality* of our own, but by something attached to *the essence of the soul*, a divine substance, which, however undeveloped, contains in itself all righteousness, and constitutes our justification. It is, moreover, something divine—not by *approximation*, or *imitation*, or *analogy*; but truly so; and this is that indwelling of the holy Spirit, we are told, in virtue of which we are God's temples, and by which the inspired writers so often describe the condition of the justified. The object proposed by this theory, is to reconcile justification by something *intrinsic* to ourselves, with the certain fact, according to the catholic faith, and to every man's experience, that neither in our own outward works, nor in the affections of our hearts, is there any such justifying righteousness to be found. By inference, therefore, it recognises the principle, that however a *complete righteousness* be provided, be it within us, or without us, yet, unless it *be* provided, and in some sense made our own, God cannot be satisfied. This theory professes, therefore, to pro-

Last theory of justification—that the formal cause of it is a righteousness inherent, not by way of quality, but attachment of a divine substance to the soul. Vid. Newman's Lectures on Justification.

vide a something which is *in us*—and so *makes us in ourselves righteous*—yet is not a quality of the soul, and so *is not ours*.

Now, it will be necessary to examine strictly, in what manner it can alone be said, that we *are* the seats and tabernacles of a something divine—nay, of God Himself? And this is the important point on which to fix our attention; for this is the only class of expressions in scripture which can with any plausibility be made to support this *view*^d. And I

^d This doctrine is not patristical, but, in the strictest sense, scholastical. Take Th. Aquinas, Prim. Secund. quæst. 110. “^a Gratia faciens gratum, id est, justificans, est in anima *quiddam reale et positivum, qualitas quædam* (art. 2. conc.) supernaturalis, non *eadem cum virtute infusa*, ut magister—Sed aliquid (art. 2.) præter virtutes infusas, fidem, spem, charitatem, habitudo quædam (art. 2. ad init.) quæ præsupponitur in virtutibus istis sicut earum principium et radix’—essentiam animæ tanquam subjectum occupat, non potentias, sed ‘ab ipsa’ (art. 4. ad init.) ‘effluunt virtutes in potentias animæ, per quas potentiæ moventur ad actus.’” Hooker’s Disc.

^a The inherent *quality* was the opinion of the Tridentine divines. “In point of the essence of divine grace. It was a common consideration that the word *grace* in the first signification was understood for a benevolence or good will, which, when it is in him that hath power, brings forth a good effect, that is, a gift or benefit, which is also called grace. That the Protestants thought so ill of the majesty of God, that it could do no more than make us *partakers* of his good will—but his omnipotency requireth that we should have the benefit thereof in effect. . . . Therefore the divines have added an *habitual* grace, given to every just man in particular—which is a spiritual quality created by God, infused into the soul, whereby it is made grateful to the divine Majesty. Whereof, though the Fathers speak *not in express terms, nor the scripture*—yet it is clearly deduced from the word *justify*,—which, being effective, doth necessarily signify to make just, by the impression of real justice,—which reality—*because it is no substance*—can be nothing else but a quality and habit.” P. Sarpi’s Council of Trent, b. 2. Catarinus however refused to abandon the judicial meaning of “to justify,” p. 199. The whole disputes between the Dominicans and Franciscans on this subject are well worth studying.

say, in *support of it rather than in proof of it*; though *that* they only do, when the principle itself

on Justif. "Gratia habitualis est donum supernaturale gratiæ infusum a Deo, quod animæ permanentiter inherens, per modum habitus, eam reddit formaliter Deo gratam, et per hanc homo dicitur fieri consors naturæ divinæ.—II. Itaque hæc gratia est aliquid creatum in anima, et ab ea distinctum, et qualitas quædam supernaturalis a natura divina derivata, *non tamen particula divinæ substantiæ*." (Against this Clem. Alexand., on one occasion, argues.) "Sed habens singularem cum natura divina similitudinem et convenientiam, tribuitquæ animæ quoddam esse sanctum supernaturale —III. Nota quod non sit de fide gratiam habitalem esse habitum; sed de fide est, quod sit aliquid creatum." Dens. Theol. vol. ii. p. 404.

Peter Lombard does not attempt the distinction of Aquinas, but holds justifying righteousness to be precisely the same as sanctification. Hooker evidently considered this distinction as characteristic of scholastic Romanism.

"The schoolmen which follow Thomas," he says, "do not only comprise in the name of grace, the favour of God, his Spirit, and the effects of his Spirit; but over and above these three, a fourth kind of formal habit or inherent quality which maketh the person of man acceptable, perfecteth the substance of the mind, and causeth the virtuous actions thereof to be meritorious. This grace they will have to be the principal effect of sacraments, and of the grace which we receive by them—a grace which neither Christ nor any apostle of Christ did ever mention. The fathers have it not in their writings, although they often speak of sacraments, and of the grace we receive by them; yea, they which have found it out are as doubtful as any other what name or nature they should give unto it." Keble's ed. of Hooker, vol. ii. p. 702. Osiander held nearly the same doctrine—his great aversion was a gratuitous imputation—and he held that we were justified by being made personally righteous—which consisted, according to him, of the inhabitation of Christ, in respect to his divine nature; or, as he was understood by the reformers to teach, by the communication to us of the essential righteousness of the divine nature. "I regard," says Melancthon, "Osiander's dogma^a as no

^a That we are righteous by the divinity dwelling in us.

has been laid down as true, and an instrument thus obtained for the convenient interpretation of passages, otherwise, perfectly indifferent, or irrelevant to the subject. For another class of scripture phrases which are sometimes adduced in confirmation of it, as *implying* it, or *something like* it; such as putting on Christ; being clothed with the garments of salvation; and the robes of righteousness with which the saints are clad; are so far from supporting it, that, if the figure is to be literally taken, they cannot denote any thing *intrinsic* at all, either received into the essence of the soul or attached to it; but *something*

mere logomachy or strife of words. He differs from our churches in a very essential point, and obscures, or rather destroys, the only consolation provided for distressed consciences, seeing he leads us, not to the promise of mercy, through the obedience of the Mediator, but to another object." Scott's Contin. of Miln. Ch. Hist. vol. ii. pp. 115, 116. There is something remarkable, in the whole of this theory of the formal cause of justification, in the mixture of logical subtilty, with a warm imagination giving a solid sensuous form to mere abstractions. It would turn, according to the temperament which it encountered, either into a mere dialectic formula, or a dangerous enthusiasm. Any how, what a fearful departure does it exhibit from the simplicity of scripture statement, and the doctrine of the reformation; and what a vague and miserable dependency does it substitute for the merits of Christ, apprehended by faith.

And it is self-contradictory. For, supposing that such a "substance"—itself a term of Aquinas—could be considered as *adherent* rather than *inherent*, it must still be *forensic*; therefore, our justification being placed *in it*, depends on a *forensic* formal cause. Wherefore, then, not on Christ, rather than on this *ideal* substance? If it be replied, that it is *in* us, though not of us; why then, it is *righteousness inherent*, the *direct* confession of which the whole scheme is intended to elude.

essentially extrinsical, and clothed upon it from without. So, indeed, they are frequently applied, as strikingly descriptive of that righteousness of Christ, in which the justified soul may really be said to be clad. In this way it is an apt and striking figure, but contains not so much as the slightest indication of the other view.

Nor does such a conjunction of a divine substance to the soul seem possible in the nature of things. There is one sense, indeed, in which *all* intelligent beings, and even all created substances whatever, may be called *God's temple*; and in which, in truth, the whole material universe, from the earth, His footstool, to the heaven, His throne, is *inhabited* by Almighty God, nay, filled and possessed by His presence. In this sense, by a *physical necessity*, God is all in every place; and every being is penetrated by Him. So it is with all of us—but this is a *penetration* merely, or physical sustentation—but *not a union* or attachment of one substance to another.

There is another sense of God's indwelling—sublime, and transcending all finite apprehension, even that hypostatic union of the divine essence with the humanity, wherein not only does the Godhead dwell, as in a habitation, but there is that complete incorporation of the two, which constitutes the adorable God-man. Here *is* an union indeed; but one inapplicable to any humanity whatsoever, save to the soul and whole human nature of Christ, and it goes as far *beyond* the capacity of the human soul as the first falls short of it.

There remains but one more sense in which God can be united to the soul, and that is *morally*—that is an acting *upon us*, and *in us*, as we are intelligent and spiritual beings, by His purifying energies—and so, by strengthening our faculties, and the exercise of them, through heavenly communications, He renews them into the image which they have lost, and brings us into a harmony with the heavenly will, and a perception and enjoyment of His adorable perfections. But here there is no affixture of a divine substance, different from our own essence; it is only the activity of the divine Spirit within us, the motion of that which, wherever it is, morally or physically, is *actus purissimus*. It therefore operates upon *us*, as it does on all intelligent beings who are prepared to receive its moral influences, as exhibited in those spiritual faculties, divine in their origin, divine in their sustentation, which the power of the Spirit confers. But these resulting faculties, are *parts* of ourselves, or so many modes in which the whole self acts; they are only the perfecting of our nature into its original harmony and direction; and can be only said to exist at all, as they are qualities, or actions of these qualities, and no further. Any spiritual substance with virtue and an intelligent beauty in it, and which, in any sense, is in us, there can be none, save ourselves, and Almighty God himself; for *virtues or graces are only attributes of persons, and not substances*. But our own substance is of no perfect excellence; and other than a *moral* union with our Maker, the result of his actings *upon us*, and pre-

sence unveiled to us, as we have seen, there cannot be—no *union* of substances, though there is a *physical sustentation* of our substance by His.

It cannot even *seem* to be so, unless we give grace a *quasi solid* form, and really consider it, not as a divine assistance or communication, confirming, upholding, and purifying the soul; but something, as Aquinas says, *positivum et reale*—enfolding, in itself, all goodness and all glory—as a natural seed, within its convolutions, contains the flower or the tree. And, indeed, if thus analyzed, the whole theory resolves itself into a *material*, and not a spiritual conception—one of those involuntary and dangerous realisms which metaphysical speculations impose upon the weakness of the mind. And, certainly, though the forms of scripture expression which are adduced for the inhabitation of a divine substance, and other modes of speech drawn from Platonic views, the ἀναπλάττειν εἰκόνα τοῦ Θεοῦ, the formation of Christ in the heart, and so on, are frequent not only in the mystic writers, but in those of the school of Cudworth and Smith, it is clear that they apply in no such *substantial* meaning. They are only striking descriptions of that spiritual change in which the features of the natural man are supplanted by those of the divine Man who died for us; and which, in the unity of the operations of the Spirit, will form, in each heart, a reflexion of the heavenly image; and so one of the most eminent of the school terms it a kind of miniature Christ^a. Nor does the illustration drawn from the visible Schekinah at all change the

^a John Smith of Cambridge, a writer full of Platonic beauties even more so than Cudworth.

nature of this divine presence.—That was a *material* glory—of material flame—it did not render God *more* present, in reality, than He was before; it was only a *token to the senses* of the awful presence. But our souls have *no* material glory or material light attached to them at all—and, if holy scripture is to be heard, the only signs or proofs which we possess of His vital, moral presence within them, and an union with Him, are *in those divine affections, and those good works, as the fruit of them*, which they bring forth in us, and which are the only appropriate manifestation of them. But that this is no justifying righteousness is virtually confessed by the attempt to substitute something else, which, without controverting, in so many terms, the iniquity of our best things, shall still put the *causa formalis* within us.

Folly of theories to evade the confession that we have no inherent justifying righteousness.

But, if God really demands in His purity, a perfect obedience, and a sinless righteousness, and if that requisition, by the confession of all, save of the Tridentine Romanist, cannot be answered by the greatest saint on earth—why hesitate at the frank confession of it—why should we not come at once to plain simple scripture, whose unequivocal and unscientific declarations are worth all the philosophy that ever was—nay, are alone the true philosophy—the truth of God? Why not confess, at once, that we must throw ourselves upon Him who is our representative, and who lived, and died, and rose again for us, Jesus Christ the righteous, and *our* righteousness—why propound metaphysical speculations partly dialectical and partly imaginative—full of fertility of thought, and

brilliancy of illustration, but which tamper, plainly, with the simplicity of gospel truth?—Why build up mighty changes in the doctrinal scheme, laid down by scripture and defined by the Church, upon notional distinctions which no ordinary mind can realize at all, and in which even the most subtle can barely catch the simulachrum of a thought and no more? In conclusion, it cannot be borne too solemnly in mind by members of the Church of England, especially by the younger who are most likely to be attracted by specious novelties—urged as they are with masterly eloquence, and wearing the *prima facie* aspect of a reverend antiquity, and the stronger recommendation of holy living—that justification by *inherent* righteousness, whether it be *ratione qualitatis*, or *ratione adherentiæ*, or under whatever form, is not a *doctrine* of Romanism merely, but it is worse—it is the *essence* of it, as a spiritual system—the foundation of the whole building—and a broad and secure one too—strong enough to bear any weight of superstructure! Let it not be forgotten, either, that the particular theory of justification which we have last examined, when stript of its illustrations and figurative expressions, is, almost without concealment or modification, a *scholastic invention*—of no earlier date than Aquinas, and, both before and after the council of Trent, advocated by Romanist theologians in preference to the statement of Lombard. It really offers no barrier at all against the doctrine of real human merit and justification by works, except a word and a notion—the difference is inappreciable—and, in its doctrine of inherency,

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whether intellectually appreciable or not, it is, in substance, identified with the other formula.

No refinement of subtle argument; no beauty of statement, or power of imagination; no learning; no intellectual resources; no dazzling play of eloquent words; no exalted personal holiness can conceal the broad divergency of this theory from the doctrinal statements of the Church of England. One thing is clear as the daylight—the nullification of her articles, as stringent and straightforward documents, must precede or accompany its general reception; and an irruption of multitudinous forms and doctrines, not irreconcilable, certainly, with piety; not unsanctioned by illustrious precedents; not indefensible by great abilities; but alien to her whole spirit, and proscribed by her formularies, must inevitably follow. By that grace of God which works in devout hearts, men, in spite of system, may still be holy and devoted Christians—I do not deny that—but not after the doctrine or pattern of the Church of England, no, nor that of the Gospel saints, whom next to Christ she follows.

Finally, it will be a fatal sign of our declension from the gospel, if we avowedly return to the schoolmen; and make their false philosophy the basis of scriptural interpretation. They were memorable words which were uttered at the Council of Trent, and well worth recalling at the present moment:—
“The doctrines of faith are now so cleared, that we ought no more to learn them from the scripture—the study of the scriptures should be *prohibited to every one who is not first confirmed in the school*

divinity. Neither do the Lutherans gain upon any one, but those who study the scripture."

After he has stated, in the most favourable light, the Romanist doctrine, and allowed the utmost breadth to the assertions of their best and holiest writers, that they referred every thing, ultimately, to the merits of Christ, the great Hooker thus proceeds: "If any man think that I seek to varnish their opinions, let him know, that since I began thoroughly to understand their meaning, I have found their halting greater than perhaps it seemeth to them who know not the deepness of Satan. For, although this be proof sufficient, that they do not directly deny the foundation of faith, yet if there were no other leaven, in the lump of their devotion, but this (*of merit*), this were sufficient to prove that their doctrine is not agreeable to the foundation of the Christian faith. The Pelagians, being overgreat friends to nature, made themselves enemies unto grace; for all their confessing, that men have their souls, and all the faculties thereof, their wills, and all the ability of their wills, from God." "And," finally, "when they speak of the first or second justification, they make the essence of a divine quality inherent—they make it righteousness, which is in us. If it be righteousness in us, then it is ours, as our souls are ours, though we have them from God, and can hold them no longer than pleaseth Him; for if He withdraw the breath of His nostrils, we fall into dust. *But the righteousness, wherein we must be found, if we will be justified, is not our own.*" "Howsoever men, when

Hooker's
discourse
on justifi-
cation,
§. 33.

they sit at ease, do vainly flatter their hearts with the vain conceit of, I know not what, proportionable correspondence between their merits and their rewards—notwithstanding we see by daily experience, in a number even of them, that when the hour of death approacheth, when they secretly hear themselves summoned forthwith to appear and stand at the bar of that Judge whose brightness causeth the eyes of the angels themselves to dazzle—all their idle imaginations do then begin to hide their faces—to name merit then is to lay their souls upon the rack, the memory of their own deeds is loathsome to them, they forsake all things wherein they put any trust or confidence—no staff to lean upon—no care—no rest—no comfort then but only in Jesus Christ.”

“ Let it be counted folly or phrensy, or fury, whatsoever, it is our comfort and our wisdom—we care for no knowledge in the world but this—that man hath sinned, and God hath suffered—that God hath made himself the Son of man, and that men are *made the righteousness of God.*” So spake the voice of the catholic Hooker, and in him the great catholic fathers from the beginning—so spake and so hold the saints and apostles and martyrs who have gone before us. They were strong *in faith*, and so they won their crown, and are entered into their rest. “ What shall I more say ?” exclaims the apostle, “ for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah ; of David also, and Samuel, and of the prophets : who, through faith, subdued kingdoms, wrought righteousness, obtained

Heb. xi.
32—34.

promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight." "Wherefore, seeing we also are compassed^{Heb. xii. 1, 2.} about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Amen.

END OF VOL. I.

